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SOME MISSING CHAPTERS OF WORLD HISTORY

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PREFACE

This book is intended to awaken and arouse the world from its complacent slumber about its history to the realization that there is much to learn and unlearn.

History as it is currently taught, presented and presumed throughout the world, harbours a number of misconceptions, at times so gross as to present an inverted image of past happenings. An instance of this is the current thinking propagated by Western scholars that the Aryans are a race and that the Aryans invaded India and made it their home. Both these are perversions of history. Arya is no race but the Hindu way of life, and Aryanism i. e. Hinduism i. e. Vedism was the world's primordial culture.

Another major fallacy is about a group of Muslims called Sufis who are being industriously misrepresented as very saintly. On a close and dispassionate examination of their lives most of them would be found to have formed the other end of the Islamic pincers which along with the alien Muslim royalty closed in on the native Hindu (Indian) civilization.

A third blunder assiduously propagated is about the fancied greatness of various alien rulers in India like Shershah, Ferozshah, and Akbar. The very fact of their being alien in thought and deed is being meticulously suppressed by pointing out that they had settled down in India, without realizing that if a gang of alien dacoits succeeds in planting itself in a village and continues to terrorize the surrounding territory pillaging homes and raping women does it qualify for citizenship ?

It is also unknown that in the remote forgotten past the Hindus i.e. the Aryans had a world empire and that the world then spoke Sanskrit. That is why most people in the world call themselves Aryans and speak Sanskritized languages like Latin and Persian.

To call European languages and others like Persian and Pashtu Indo-Aryan is a terminological monstrosity. Because, if, according to blundering Western concepts Aryans spread all over the world, including India, from outside India, European languages and Persian and Pashtu should have been called Aryan languages and not Indo-Aryan. Since those languages are all of Sanskritic origin they must be termed not Indo-Aryan but simply as Indian or Aryan or Sanskritic. All those three terms mean the same thing.

From this it is obvious that the illogicality of basic concepts manifests itself at every step to all minds capable of thinking clearly and systematically.

Another serious flaw in present historical concepts is about the origin of mediaeval historic buildings. All historic tombs, mosques, forts, towns, towers, bridges, canals, mansions and roads are of pre-Muslim Hindu origin and yet each one of them has been merrily ascribed to this or that alien sultan. This has contaminated even the field of architecture by brain-washing architectural students into believing Hindu architecture as Saracenic. Like the term Indo-Aryan the term Indo-Saracenic too is illogical. There too the suffix 'Saracenic' must be dropped and historic buildings must be recognized as purely Indian i.e. Hindu. The misconception about the Muslim origin of those buildings arises from Muslim occupation of Hindu temples and mansions and continued misuse as tombs and mosques. This has been fully proved in such renowned books as 'The Taj Mahal is a Temple Palace.' 'Fatehpur Sikri is a Hindu City.' 'Agra Red Fort is a Hindu Building' and 'Delhi's Red Fort is Hindu Lalkot.' In the present volume we have a chapter showing how the invader Tamerlain records that the so-called Jama Masjid of Old Delhi was a Hindu temple before Islamic capture and occupation.

All such serious blunders have got embedded in history because of many causes. One such cause is natural oblivion. With the flow of illimitable time, remote history tends to be

progressively forgotten as every individual in a succeeding generation tends to be ignorant of even the name af his great grand father. Another reason why history becomes faulty is alien domination as in India which had been subjected to Anglo-Islamic rule for nearly a millenium. Alien rulers deliberately destroy and distort a subject people's history. How and why, is explained in one of the chapters of the present book. A third reason is that a subject people progressively impoverished and driven out of their homes find it physically impossible and psychologically futile to maintain any record of the property they believe irretrivably lost. A fourth reason causing distortion or demolition of history is destructive invasions like the wide sweep with torch and sword of the barbaric Arabs, and wars like those of the Crusades. All such have tended to obliterate traces of the ancient world Vedic empire and the role of Sanskrit as a world language.

All these have tended to infect Indian and world histories with many myths eating into the vitals of historical truth, and making history branch wide off the truth at a tangent.

This book first published in 1973 under one of my pen names, Professor Amarnath, has been out of print for over a decade now.

Persistent requests from people who had heard of this book from admiring readers, kept weighing on my mind for a long time. Then like a God-send came a helpful donation from a considerate family from Madras whose motto is not merely to praise but to promote projects they appreciate. I am grateful to the generous and thoughtful donors.

A new edition usually leads to some changes. In this case the size of the book has been changed from octavo to demi and some new chapters have been added.

The first chapter of the earlier edition written in third-person has been replaced by the research paper I read at the World Archaeological Congress, University of Southampton, Southampton, England (September 1 to 7, 1986).

Chapters 8, 26, 30, 31, 32, 33 and 34 are new additions. Chapter 8 reveals Cunningham's cunning archaeological manipulation which has misled the whole world and created a class of pseudo-experts in a non-existent Islamic architecture. Chapter 32 discusses how the edifice of Christendom has been raised on an imaginary figure called Jesus.

While this book deals only with some missing chapters a consistent, continuous, single-source account of world history is presented in a 1315 page volume by me titled **World Vedic Heritage** which points out with comprehensive, illustrated evidence how from the dawn of civilization upto the rise of Christianity all humanity practised Vedic culture and spoke Sanskrit.

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THE NEED TO REVISE BASIC ARCHAEOLOGICAL AND HISTORIC CONCEPTS

The primary object of this paper is to draw the attention of the scholastic world to the frail and faulty framework of current archaeological and historical concepts.

That framework was laid out mainly by 19th century Victorian era scholars who assumed, by and large 4004 B.C. as the chronological starting point of human civilization; also that the Greeks were the pioneers of European culture ; that the Vedas were compositions of rustic cowherds of about 1200 B.C.; that the Aryans were a race who migrated from some unknown region to Asia and Europe; that languages were developed by cave-men trying to imitate the sounds of birds and beasts; that Greek, Latin and Sanskrit are sister languages born of some unknown ancestral language, etc. etc.

Apart from such unwarranted basic hunches there are also numerous blind spots in current histories. For instance the origin of the Pāpacy in Rome and of the Archbishopry in Canterbury (U.K.) is shrouded in mystery; histories also begin abruptly with Syria, Assyria etc. described as the oldest nations. But since these are only 4000 years old and the human civilization is of multi-million-year antiquity are we not leaving out a large stretch of earlier history and clutching only at its tiny fag end ?

Even that 4000-year history has been partly distorted and partly suppressed by Muslims and European Christians to suit their tastes and needs. Since they had the political upperhand during the last 1400 years or so it is their writings which are considered authoritative sources for modern history texts.

If the history of Soviet Russia written by a Hitler or that of England written by a Napoleon is considered taboo by the victim countries histories of regions swamped by Christianity and Islam, must be considered equally suspect. That is to say even histories of Europe and of Muslim lands written by Europeans and Muslims respectively must never be taken at their face value. And yet today Western scholars are deemed oracular authorities on the art, history, architecture, philology, philosophy and even religion of even the East.

Spanish History

Here one may well imagine the plight of Spanish history since Spain was at first bulldozed by Christianity, then by Islam and again by a resurgent Christianity.

Christians and Muslims Babes of Yester-Years

Even otherwise Christians and Muslims are babes of yester years. With their origin well within the last 2000 years how can they be counted upon to recount the history of humanity millions of years earlier ? That is like relying on a 4-year-old child to reel out his dynastic history.

Monkeys Must be Left Out

It is precisely because of that infantile innocence and fascination, as it were, that Western archaeologists deem monkeys to be ancestors of humans and rope in Darwin to fill the void in their ancestoral record. It should be Charles Darwin's father who should in fact, inform his son Charles as to who his ancestors were. Instead we have little Charles tutoring his father that his ancestors were beasts and vermin.

Beyond Darwin Western archaeologists clutch at the Big Bang theory of their phyicists to explain away the creation of the physical universe.

But Darwin's theory is discounted by a number of Western scholars themselves. And as for the Big Bang many physicists themselves admit that they are none too sure. For instance

Sir Fred Hoyle, a Cambridge University scientist observes that "the chemical structures of life are too complicated to have arisen through a series of accidents as evolutionists believe. Bio material with their amazing measure of order must be the outcome of intelligent design. Vedic history tells us exactly that viz. that the universe is in fact the result of intelligent design.

Biology and Physics No Supplements to History

For historians to tag on the speculations of biologists and physicists is as bizarre as trying to establish the genealogy of a new-born infant by examining the crawling life-forms and rock in the compound of the maternity home in which the child is born.

History must not be a hodge podge of heterogenous guesses. History is an account handed down from father to son in an unbroken line from the earliest generation to the latest.

Does not the world have such an account ? Have not human beings been born in an unbroken sequence at least in the post-flood era ? Where then is that account ?

Indeed it is there, neatly recorded charting chronologically the course of history from the earliest generation.

Those continuous, consistent, well-documented histories are the Purans in Sanskrit – the Brahmand Puran, the Vayu Puran etc.

People in Europe too are heir to it as is evidenced by Georges Dumezil's three-volume collection titled Mythes et Epopee' in French.

An incidental scientific proof of the validity of the Brahmanda Puran, for instance is that it describes the cosmos as of serpentine form and moving in a serpentine spiral, a fact realized only very recently by modern physicists.

A proper cognizance of that historical outline is a great necessity and help in modern archaeological studies concerning

the Jews, Egypt, Greece, the Vatican, Notre Dame, St. Paul's and characters and events depicted in Etruscan paintings, the origins of Chrisianity, the Jesus legend etc. etc. for instance.

The 2000 – Million-Year Stretch of History

According to the Purans human history stretches back to almost 2000-million years. Modern science too has arrived at an identical figure.

Vedic history tells us that the world was created as a full-fledged on-going concern where every species was created independently. This should induce modern archaeologists to eliminate the homo-erectus chapter and study man as a direct creation.

Our experience too supports that statement. One wanting to start a poultry farm has to procure the starting stock of hens, roosters and eggs.

Likewise Vedic record states that when divinity started this great, complex life-farm that we call our globe it provided the initial stock of every species. Among them were men, women and children of all calibres.

Vedas are Cosmic Technological Compendiums

And since humans were designed as rational beings they were provided with the initial technical know-how of this complex universe, in the form of the Vedas in the very manner in which customers opting for an automobile, radio, TV or frigidaire are provided a booklet explaining the working of that mechanism.

An understanding of this basic fact leads to several important conclusions namely that the Vedas are a concise, divine, technological compendium of our complex cosmos.

The Vedas thus belong to all humanity and not to the Hindus or India alone. If they are not currently revered in some regions that is because those regions have been swamped by Christianity, Islam and other religions.

But history and archaeology must no longer ignore the fact that Christian Europe, Muslim West Asia and all other regions of the world did once have a full-fledged Vedic civilization of the Vedas, Upanishads, the Puranas, Ramayan, Mahabharat, Vedic music, the Vedic medical science (Ayurved), the four-fold social system, the Gurukul pattern of education and Sanskrit language.

All those together form a common human heritage from the start of the creation through three eras viz. the Kruta, Treta and Dwapar down to the present Kali era of which this is the 5086th year.

Sanskrit : First God-given Language

The Vedas being in Sanskrit and the Vedas being of divine origin their language, Sanskrit was indeed the first God-given language taught to humanity in the very manner in which parents teach their own children to speak. All synonyms of Sanskrit too emphasize that it is indeed a God-given language.

Since the Vedas came at the start of the creation one may well see how wide off the mark is Maxmueller's dating of the Rigved to 1200 B.C. Any justification of that conclusion on the basis of lingual analysis is curiouser since the language of the Vedas doesn't represent any age. It is ageless because the language of the Vedas has been retained at its primordial best by traditional insistence on a strait-jacketed recitation technique handed down in professional families generation to generation.

Unified Field Theory of History

All humanity starting off with the Vedic civilization may be called the unified field theory of history since it points to a well planned universe instead of the currently assumed mushroom-like random development of indeterminate monkey-herds miraculously walking away as humans from arborial habitats.

Pottery Colour Classification Unnecessary

Likewise the present archaeological distinction between red black and grey pottery is uncalled for because potters have

never been known to be grouped in any exclusive colour camps. They all used any colour that came handy.

Stone-Age and Nuclear Age Co-Exist

Yet another assumption that humanity progressed from the cave-man stage to the moon-landing stage in a continuous, uniform cultural climb is unjustified. Had that assumption been true there should not have been today any primitive tribes from the Red Indians of America to the Maories of Australia.

On the contrary Vedic history tells us that in every age primitive and scientifically highly advanced communities co-exist. Therefore the archaeological dating of some potsherds or stone implements should not be interpreted to mean that all humans in that era were aborigine.

Progress or Regress ?

Vedic history records that humanity starting from a stage of godly excellence and expertise gradually deteriorated to the current state of all-round corruption and pollution. The starting generations were initiated in every sphere of activity by God men such as by the Gandharvas in music, by Dhanwantari in medicine and by Vishwakarma in engineering and technology.

Contrarily modern archaeology assumes that monkeys elevated themselves to humanhood and cave-men coached themselves to scientific achievement. Does our experience endorse that conclusion ? Is it not our endeavour always to employ scholars endowed with the highest academic qualifications for even kindergarten tuition ? Does not that indicate a big knowledge gap between the teacher and the taught ? Are we then justified in assuming that monkeys evolved into cave-men and cave men into scientists and philosophers all on their own without any expert guidance ? Had that been so children born in affluent homes equipped with cars, radio, TV, telephone, science magazines etc. should have become experts in every field on reaching adulthood instead of having to struggle with the three R's.

Vedic history is, therefore, right in recording that the world started with the first or first few generations of humans endowed with the highest skills and knowledge by divinity in the very way in which elephants and tigers and dogs, bees and birds have each an inborn expertise of their own. The starting era being thus one of readymade skills is appropriately named in Sanskrit as Kruta (i. e. readymade) Yuga. That initial dispensation of Vedic culture and Sanskrit language continued through three eras down to the Mahabharat war (circa 3860 B. C.). The Kauravas and the Pandavas were the last among a long line of world Vedic sovereigns.

But the colossal nuclear and biological carnage of the Mahabharat war caused a complete breakdown of the world-wide social, educational and administrative system and ushered a long period of chaos and break in formal education.

Masses of people had to flee to different regions as described in the Mausal Parva of the Mahabharat.

All Languages Broken Bits of Sanskrit

Masses of people fleeing and settling down in different regions carried with them fleeting memories of the chaste Sanskrit that their ancestors spoke. But they themselves, bereft of any formal education for generations, continued speaking progressively distorted Sanskrit according to regional mannerisms. Thus people who flocked to the British Isles, Greece, Arabia, Tamilnadu, Bengal, China, Japan etc. evolved their own broken forms of Sanskrit. That is how every language emerged out of Sanskrit. That is the basic explanation for the common thread running through all languages and shades of language changing every 20 miles or so.

Contrarily the current view that the blabber of cave-men arising from the imitation of birds and beasts led to diverse modern languages, that modern languages may be categorized as Semetic, Indo-European etc; that Sanskrit, Latin and Greek are collateral descendants of some unknown parent language is all sheer speculation.

Formation of Regional States

The post Mahabharat war dispersal of large masses of people led to the formation of regional states known as Syria, Assyria, Babylonia, Mesopotamia, Egypt, China etc.

Modern texts pick up the thread of history at that random point. The earlier multi-million-year stretch of lost, unknown human history has already been sketched by me above to dovetail into modern historical texts.

Chips of Vedic Society

Like the Vedic empire splitting into regional bits Vedic society too broke into diverse cults and communities. Consequently their names are all Vedic Sanskrit. Thus Syria is Sur, Assyria is Asur, Babylonia is Bahubalaniya, Mesopotamia is Mahishipattaniya etc. while Stoics were Staviks (people given to meditation) Essenese were devotees of Essan (i.e. Lord Shiva), Samaritans were Smartas (those whose lives were regulated by the Smritis), Sadduceans were Sadhujans i.e. monks, Malencians were Mlenchhas. Philistines were followers of the Vedic sage Pulasti, Casseopeans were followers of sage Kashyap, Christians were Chrisnians i.e. followers of Chrisn etc. etc.

All Ancient Churches and Mosques are Vedic Temples

Consequently all ancient churches, mosques and mausoleums such as St. Paul's in London, St. Peter's in Rome, the Dome on the Rock and Al Aqsa in Jerusalem, the Kaba in Mecca, etc. etc. are all captured and converted erstwhile Vedic temples.

The Encyclopaedia Britannica inadvertantly admits as much in stating that most ancient churches are astronomically oriented. Only under Vedic culture is day-to-day human life regulated by astronomical considerations.

All Prominent Cities too of Vedic Origin

Likewise all ancient cities in Muslim and European lands such as Damascus, Baghdad, Samarkand, Bokhara, Istambul,

Cairo, Alexandria, Mecca, London, Paris, Rome, Ravenna, Amsterdam and Vienna belong to pre-Christian Vedic culture.

Christianity a Breakway Vedic Cult

Around the first century A.D. numerous Vedic groups such as those worshipping Isis, Osiris, Venus etc. and the Essenese and other cults named earlier were all vying with one another to capture power, pelf and popularity. Among them a breakaway, ambitious, rowdy Chrisn faction led by two hot-heads viz Peter and Paul, was one.

Around 312 A.D. that faction got a note of introduction to emperor Constantine of Rome. Constantine was persuaded to attend their weekly churcha (i.e, discourse) every Sunday, the traditional pre-Christian public holiday.

That Sunday religious discourse used to be based on the Bhagavad Geeta of Lord Chrisna because in the early centuries of the Christian era there was no Bible. During the over 3000 years that elapsed between the Mahabharat war and the beginning of the Christian era the Bhagavad Geeta discourse available in the West assumed a progressively diluted, distorted, disjointed form.

Constantine became a regular visitor. And it was the neo-convert Constantine who lent the services of his Roman legions to force people in his realm to accept the new, synthetic Chrisnian alias Christian cult. That is why the French, Spaniards, Portuguese etc. have a history of using terror and torture in spreading Christianity.

The need of that group for an identity separate from the devout, orthodox Chrisn cult induced it to cash in on the alternative name Christ. In course of time a Jesus crucifixion story mushroomed with curious twists and turns from a virgin birth to a bizarre crucifixion and resurrection.

Even with military might it took 700 long years for Europe to be engulfed by a rampant Christianity.

Yet all archaeologists and historians tend to assume that Christianity has been wedded and welded to Europe almost from the beginning of time so to say.

When I discovered that pre-Christian Europe professed Vedic culture and spoke broken forms of Sanskrit I wrote to the Department of French Civilization, Harvard University, USA. to find out whether they had any details of the Vedic past of France.

The curious answer that I received was that they don't study France at all as anything but a Christian country.

That then is the tragedy of European archaeological and historical studies. Europeans have allowed their allegiance to a mythical Jesus to run away with their academic acumen and they have allowed a 1000 to 1500 year Christian history of Europe shroud and eclipse its multi-million-year Vedic history. Consequently all archaeological evidence discovered in Europe and elsewhere has been misleadingly explained away as belonging to this or that nondescript cult whereas it should have been recognized as indicative of a uniform worldwide Vedic civilization.

No Jesus Ever Lived

Since so-called Christians were, in fact, Chrisnians i.e. followers of Lord Chrisn there never was any Jesus. The Vedic term iesus Chrisa was mis-spelled and mal-pronounced in ancient Latin as jesus Christ because in ancient Latin i and j were interchangeable and so were 'n' and 't'. In several parts of India too as in Bengal and Karnataka the name Chrisn is pronounced as Christ. Similarly the name of a Scandinavian writer Count Bionstierna is also written as Bjonstierna indicating the interchangeability of 'i' and 'j'.

The Jesus story mushroomed through the need for a separate identity for a Chrisn cult group. Consequently all Jesus archaeology such as the location of his grave anywhere from Jerusalem to far-away Kashmir, the search for his original portrait, the location of his birth spot (Nazareth or Bethlehem?) the Turin shroud etc has proved an exercise in futility.

Islam Anoiher Breakway Vedic Cult

Nearly three centuries after Constantine the Vedic Shaivite cult in Arabia, also getting ambitious imposed its own breakaway label as Islam on lands it subdued with similar military might. The term Islam is the Vedic Sanskrit term Isalayam signifying a Temple of God.

Neighbouring Israel being another cognate Sanskrit term Iswaralaya, is corroborative evidence.

The entire terminology and tradition of Islam and Christianity are all of Vedic Sanskrit origin. For instance the **Sarva Pitri Amavasya day** which Vedic civilization has set apart for individuals to pay homage to their dead ancestors is still observed by the Christians as All Souls Day and by Muslims as Id-ul-Fitr. More details have been furnished in my 1315-page volume titled – **World Vedic Heritage**

Rome the City of Rama

A large part of ancient Italy had the Etruscan civilization from about the 7th to the 1st century B.C. That was a Vedic civilization. Its cities such as Rome, Ravenna and Verona are named after Vedic pesonalities such as **Rama, Ravan** and Varun. Ramayanic episodes are depicted in Etruscan paintings.

Vedic deities Shiva and Ganesh used to be venerated in ancient Italy. Even today statues of Lord Shiva are raised at road squares in Italy. Those Vedic icons are also on display in European museums.

Vedic Priesthoods

Until about 312 A.D. the Papacy in Rome used to be a Vedic priesthood. Papa alias Papaha in Sanskrit signifies an absolver from sin. Papa's seat the Vatican is the Sanskrit term Vatica, signifying an hermitage. It seems that the Vedic priest in the Vatican was murdered by Constantine and the Christian Bishop of Rome was supplanted in his place. The Shivlings

that the Vedic pontiff used to worship before being slain by emperor Constantine are on display in the Etruscan Museum in the Vatican.

The Vedic record of the time when Constantine pounced on that Vedic Vatica, was hurriedly carried away, hidden, buried or burnt. A colossal archaeological task awaits serious scholars to search for that missing Vedic record of the Vatican.

The modern Christian Vatican sits pretty on earlier Vedic temples and icons buried underneath when harried by Constantine. Incidentally the seemingly Christian term Constantine is the Vedic name Cons Daityan the Demon king who tried his worst to kill Lord Chrisn.

The Papa's directive is known as a Bull because the dispatch rider of Shiva (whom Papa used to worship) is the bull Nandi.

Archaeological studies of the Vatican and of other ancient so-called Christian establishments have been wide off the mark because they have all missed details of the kind mentioned above about the Vedic Sanskrit basis of pre-Christian European life.

Archbishop also pre-Christian Vedic Priest

Since the British Isles turned Christian in the sixth century A.D. the Archbishop of Canterbury there used to be a Vedic priest. He used to be a Sankaracharya like the Papa in Rome. The term Canterbury is a malpronunciation of the Sanskrit term Cankerpury i.e. a township of Lord Shlva. My letter to the present Archbishop, Dr. Robert Runcie, elicited the reply that he does not rule out the possibility of a pre-Christian origin of his religious seat.

St. Paul's

St. Paul's cathedral in London rebuilt by Christopher Wren after the great fire of London over 300 years ago still retains several pre-Christian traditions. St. Paul's used to be a Gopaul

alias Chrisn temple. Here are some of the proofs: Its central altar is separated from the backside wall by a narrow perambulatory passage. The main altar enshrines not Jesus but the eight directional Vedic cross. In front of the altar, some distance away is a golden eagle on a stand. The eagle is the mount of Lord Chrisn. Overhead on the curved rafter ledge supporting the ceiling are Latin prayers beginning with the Vedic incantation OM painted in bold block capitals. Along the walls in!ide are sketched in bold relief sages and others taking a holy dip in the river Ganga.

Notre Dame

France's biggest cathedral the Notre Dame in Paris meaning Our Goddess, used to be in pre-Christian times the temple of the Vedic Mother Goddess Bhagawati alias Parameshwari. Though rebuilt as a Christian shrine it scrupulously retains its Vedic associations. For instance the figures of men, women and animals that decorate its exterior from top to bottom, are a feature of holy Vedic architecture. On the edifice are also sketched in bold relief the 12 zodiacal signs and two books, one open and the other shut. One book represents the Vedas and the other the sacred chant of the Vedic goddess. Important people visiting the shrine are made to pull out their socks and shoes and have their feet reverently washed near the altar as a mark of benediction, which is a Vedic ritual.

Pagan and Heathen

Pre-Christian European life is usually bundled up and collectively dismissed as Heathen and Pagan to preclude any serious and detailed study. Both those words however connote a Vedic civilization. Heathen is Hinthen i.e. Hindu. Pagan is a malpronunciation of the Vedic term Bhagwan namely the supreme deity. Its feminine is Bhagawati. The term Bhagvad as in Bhagvad Geeta came to be pronounced as pagavad thence leading to the French word Pagode i.e. temple. Its last syllable

God came to signify the deity inside the temple. The term Baghdad, capital of Iraq is of the same derivation and was originally Bhagavad Nagar the City of God.

Thousands of volumes would have to be written and published to bring this new knowledge to the Western world which is currently totally oblivious of its primordial Vedic heritage An entire World Vedic Heritage University with research and teaching establishments in all countries needs to be set up.

Europe's Vedic Royalty

Since the pre-Christian past of Europe, is all Vedic, Europe's royal houses had all Vedic traditions. The Roman Caesar, the German Kaiser and the Russian Czar are all variations of the Sanskrit term Eswar meaning the Great Lord.

The British coronation chair has golden lions adorning its four legs in keeping with the Vedic Simhasan (i.e. the Lion seat) tradition.

In the shelf underneath the royal seat of that chair is a sacred orange-coloured stone. The tunic of Great Britain's royal bodyguard is also of the Vedic bright orange hue.

Statues with Joined Palms

Statues of dead royalty and other elite in Westminster Abbey, London may be seen by the score with their palms joined in homage at death in the Vedic tradition.

Krishna

In the museum in Corinth (Greece) is a large temple mosaic of Lord Krishna, hung for display, depicting him playing a flute standing under a tree, with feet crossed and with cows grazing nearby. That mosaic instead of being identified as that of Lord Krishna, has been indifferently and ignoramically labelled as a mere "Pastoral Scene." This tragically illustrates how Western archaeological scholarship is absolutely on wrong tracks.

Strabo and Herodotus have referred to temples of Hercules alias Heracles and Radhamanthus at a number of places in the ancient world. All those names signify Lord Krishna. Hercules alias Heracles is the Sanskrit, Vedic term 'Heri-cul-es i.e. the Lord (Krishna) of the clan of Heri. Radhamanthus is the Sanskrit term Radha manastha-es i.e. the Lord constantly remembered by Radha. All those are epithets of Lord Krishna. The promontary near Cadiz in Spain, was known as holy because it was dominated by gigantic temples of Lord Krishna. The significance of all such evidence has been totally missed by scholars hitherto, though it is of incalculable importance in presenting to us a composite picture of the Vedic civilization and culture that permeated the ancient world from the start of the creation to the Mahabharat war, in its pristine glory and even after the war in a progressively dilapidated condition until Christianity and Islam used force to alienate people en masse from Vedic culture.

European Names are Vedic

It is not generally realized that European names are of Vedic origin. For instance Rita means one who is the embodiment of the truth. Margarita signifies one who sticks to the path of truth. Jacobson, Henderson etc. have the Vedic 'Sen ending as in Ugrasen and Bhadrasen. Socrates is Sucrutas (One remembered for meritorious deeds). Aristotle is Aristataal the God who shields one from mishap and sorrow. George is the name Garg (a famous Vedic sage). James is Yamas the Vedic God of Death.

This may be termed philological archaeology.

Sanskrit Geographical Nomenclature

European regions such as Russia (Rishiya) and Austria (Astriya), African countries such as Mali and Somali. English towns such as Charlcote, Heathcote, Ainsbury, Shrewsbury Northampton, Southampton; French cities such as Paris, Marseilles, Varsailles, Cannes and Sable, are all of Vedic Sanskrit origin.

Colossal Multifarious Evidence Ignored

Presented above is only a random brief sample survey of the colossal multifarious archaeological and historical evidence that lies graphically scattered and yet unnoticed.

That reveals a curious drawback of modern archaeological training namelv that while scholars have been trained to pick up an axe with alacrity and dig up some insignificant shards in remote, desolate terrain they tend to be totally impervious and oblivious to the plethora of evidence that stares them in the eye in croweded museums, historic buildings and scholarly tomes. For instance pictures of ancients (from lands currently swamped by Christianity and Islam) wearing ash and sandal-paste marks on their bodies, the holy Vedic thread slung across their shoulder and others mentioned earlier.

Cunningham's Misleading Archaeology

Coming to later times the scholastic world needs to take note of a serious flaw in mediaeval archaeology.

Major General Alexander Cunningham, a retired army engineer was appointed in 1861 as the first archaeological surveyor under the then British administration in India, not because he had any special knowhow or knowledge but because as early as September 15, 1842 when he was a mere Lt. A.D.C. to the Governor General Lord Auckland, Cunningham had suggested in a letter to Col. Sykes (a director of the British East India Company) a scheme for falsifying Indian archaeology as an "undertaking of vast importance to the Indian Government politically and to the British public religiously (so that) the establishment of the Christian religion in India must ultimately succeed."

In pursuance of that political objective Cunningham attributed a very large number of Hindu townships and buildings to Muslim authorship.

This has misled all historians, archaeologists, architects artists, art-critics, journalists, tourists and museologists throughout the world to believe that Muslim invaders subjugated large regions to build only mosques and mosques and tombs and tombs galore but no mansions for the living. Similarly archaeologists and historians have falsely concluded that an Ahmedabad was founded by an Ahmedshah and Firozabad by a Firozshah. If that were so Allahabad should have been founded by Allah himself.

Two contemporary English observers themselves took a very dim view of Cunningham's archaeological labours.

James Fergusson observed "During the 14 years he has been employed in the survey, he (Cunningham) has contributed almost literally nothing to our knowledge of archaeology or architectural geography".

Similarly an editorial note in the Pioneer, an English daily of Lucknow observed "the Archaeological Survey of India reports are feeble, inane and all but useless and the Government has reason to be ashamed of the majority of the volumes."

All historic townships and constructions such as towers, bridges, minarets mosques, merrily attributed to Islam throughout the world being captured property, the entire concept of Islamic architecture is groundless. A cenotaph inside or Koranic over-writing on the exterior has led scholars to attribute those edifices to Islam without calling for any other evidence. For instance scholars considered experts in Islamic architecture are unable to cite any Muslim architectural texts or even measurements.

It has also not been realized that Muslim overwriting on Islamic buildings though mentioning the names of potentates such as Allauddin or Akbar, have been scrawled by nondescript idle chisellers. For instance Akbar's Gujarat and Khandesh victories mentioned in Persian inscriptions on the so-called

Buland Gateway in Fatehpur Sikri were etched long after his death by some Muslim idler. Likewise the claim by Ustad Hamid a Muslim mason in a Persian inscription on an erstwhile Shiva temple in Mandu (now masquerading as Hoshang Shah's mausoleum) that he was instructed by the 5th generation Mogul emperor Shahjahan to study that building before raising the Taj Mahal is a blatant concoction since the TajMahal has been proved to be an ancient Shiva temple.

Scholars all over the world have also been inadvertantly believing the entire palatial building complex to be a tomb when, in fact, only the tiny cenotaph inside is the tomb.

These instances graphically illustrate the extent to which world scholarship has strayed from the truth in every branch of historical and archaeological studies.

I, therefore, look forward to receiving correspondence from individuals and organizations who, sensing the need for a fresh start and a closer second look at all archaeological and historical concepts and conclusions would like to set up a World Vedic Heritage Research Institute and University.

After I read the above research paper, illustrated with slides there was hardly any reaction though I had questioned the validity of the entire framework of current historical studies.

Most participants at such Congresses are usually people with assured jobs and big reputations. As such they have no motivation to learn anything new. Their participation is intended at best as an opportunity to parade their own knowledge and repeat what they have learned at their college or at worst as a picnic.

But there was a chance solitary reaction which instantaneously and disarmingly confirmed the validity of my thesis.

I had carried with me a few hundered copies of my research paper to be distributed among the participants. About 1200 scholars from 100 countries attended the convention.

While handing over a copy to one of the participants I informed him, one of my most important discoveries was that all historic townships, forts, palaces, tombs, mosques, lakes, tanks canals, roads, bridges' towers etc. ascribed to Muslim invaders were captured property.

The person I talked to happened to be from Sweden. His face lightened up with special interest.

He informed me that the administration of Maldive islands off the west coast of India, had invited him for conducting archaeological excavations. There when he dug inside a mosque (?) he found the remains of a temple. That was a puzzle to him. But as soon as he heard of my finding his enigma was resolved.

He congratulated me and said he now knew why he had found the remains of a temple inside a mosque. "That's it" he exclaimed "you are right, Muslims demolished temples and raised mosques at the same spot."

I had to correct him once again. I said to him "you have only half understood me. Even the super-structure you fancy to be a mosque is a captured temple. Muslims did not raise any historic building."

Thereupon the Swedish delegate's eyes flashed with added interest. He exclaimed "that then solves my other puzzle. I had wondered all the time as to why that mosque was not aligned to Mecca?"

That illustrates how participants in the World Archaeological Congress and other so-called experts in history and archaeology all over the world, have a lot to learn if only they care to wake up and step out of the ivory tower of their fixed ideas.

NOTES

1. The Great Evolution Mystery, by Gordon Rattray Taylor.
2. Sir Fred Hoyle's lecture at the Royal Institute, London, January, 1982.
3. Canto 22, Brahmanda Puran.
4. Statement of Dr. Ponnemperuna, head of the Laboratory of Chemical Evolution, USA, published by dailies dated June 17, 1980.
5. Information given under the heading 'Church' In Encylopedia Britannica.
6. Comprehensive evidence on the mythical nature of the Jesus story is available in hundreds of books such as *The Story of Civiization* by William Durant, '*Did Jesus Exist*' by G. A. Wells of Birkbeck College, London, and *Christianity is Chrisn-nity* by P. N. Oak.
7. Photos of Shivlings from the Etruscan Museum in the Vatican (Italy) reproduced on pages 963 and 964 of *World Vedic Heritage*, by P. N. Oak.
8. Page 246, Vol. VII Journal of ihe Royal Asiatic Society London, 1843, A.D.
9. See pp 32-33 and 76-78 of *Indian Archaeology* by James Fergusson, 1884 A.D.
10. See *Pioneer* dated the 12th of July, 1895.

2

INDIA'S HISTORY HAS BEEN WRITTEN BY HER ENEMIES

For a long time there has been a widespread feeling that Indian hislory as it is being taught in Indian schools and colleges and as it is being presented to the world at large is a counterfeit substitute for India's real history which has been either lost or destroyed or distorted or suppressed.

If history may be defined as a factual and chronologically accurate account of the past, Indian history is an admixture of half-truths, fanciful assumptions and blatant concoctions.

This was inevitable in the nature of things because India had been under foreign domination for 1,235 years, i.e. from Muhammad-bin-Kasim's invasion (712 A.D.) to 1947.

History is always the first casualty of aggression. This may be verified from contemporary experience. Currently India's borders are being violated by China and Pakistan from Kashmir to Kutch and Aksaichin to Assam. From the very moment of aggression or even as prior preparation the enemy begins to distort and destroy the history of the victim country by demolishing border pillars and fabricating maps. Applying the rule of three we may now ask ourselves that if even momentary aggression results in so much damage to history how much loss must Indian history have suffered during 1,235 years ? The answer obviously is that the total distortion and destruction of Indian history must be colossal. By mathematical deduction we find that the popular notion that current historical texts are highly defective and deficient is correct.

A corollary of the above conclusion will be that the longer a country remains subject to foreign rule the greater will be the damage to its history. Therefore, soon after independence, rewriting history must assume priority over even economic reconstruction, because officials of a country, nurtured on wrong history, tend to falter and take wrong decisions at every step. Their entire thinking is clouded and perverted. The disastrous results of drugging a whole people with pseudo-history may be sensed by sensitive watchers in every walk of life. In foreign relations, for instance when people brainwashed with pseudo-history guide a free nation's destiny they tend to lick the very boots that kick them from Rabat to Riyadh because they have been tutored to believe in a colossal 'Muslim contribution' which no amount of insults or let-downs can offset.

Under alien rule history gets not only distorted but even perverted. At times history is twisted to an extent that almost the very opposite of every trumpeted shibboleth turns out to be the truth.

Take the question of a fancied "Muslim contribution" to Indian life and culture. Is rape and rapine and terror and torture prepetrated by illiterate barbarians from Afghanistan to Abyssinia over a millenium any 'contribution' or is it 'retribution ?' India would gladly give anything to be rid of the very last vestige of that 'contribution.'

Let us consider another question which is often presented almost as an axiom that there can or should be a Muslim view of Indian history. There can never be and should never be a Muslim view of the history of Hindusthan. To talk of a Muslim view of Indian history is as absurd as teaching Kosygin's History of the United States in America, prescribing Hitler's History of England in the United Kingdom and tutoring Germans with Stalin's History of Germany. Will not a Dr. Wolf trusted with carrying out healing plaslic surgery on a Mr. Lamb be ogling at the latter's anatomy only with a view to gobbling him ?

I am not talking here of Islam or a Muslim but about a Muslim outlook of history. In illustration I may say that I would trust an Arab Muslim like the late Dr. Jeelany of Calcutta to write a History of Hindusthan more competently then a Sarkar or a Majumdar writing under a deceptive Bharatiya Vidya Bhawan label with an Anglo-Muslim tilt and tint.

History gets distorted under a long spell of foreign rule because while the natives remain gagged and muted, alien rulers heap concocted history on a subject people. The whole administrative and educational machinery is then geared to brainwash the subject people with that perverted history. A look at our question papers whether in schools and colleges or competitive employment tests provides graphic proof. The questions relate almost exclusively to a Shershah, Ferozshah, Akbar, Aurangzeb, Clive, Warren Hastings or Bentinck. That in a country inhabited by crores of Hindus for milleniums, almost all history questions should relate exclusively to aliens is a horror of horrors. Such a thing is never heard of. What hurts still more is that this academic perversity persists even four decades after independence. That this mentality affects and paralyses even the minds of our administrators is apparent from the fact that they shudder from officially naming the country Hindusthan and adopting the traditional saffron standard as the national flag of the country. All this shows how heavy is the millstone of alien domination that hangs round the neck of our historical go.

Indian examiners must ask questions primarily about Rana Pratap and Shivaji, about the rise of Marahatta power and the Sikhs and the many rulers of Rajasthan and Nepal. The only questions they can conscientiously ask about Muslim rulers is about the atrocities each perpetrated, the way they mulcted the people and the terror and torture they used in proselytization. Because this is what they actually did, one and all, whether they were Adilshahs or Kutbshahs, Bahamanis, Gujrat sultans or Malwa sultans or Mogul rulers of Delhi. But far from that,

their misdeeds have been presented as so many rose petals generously presented to Hindusthan.

That such perverted history should have been sponsored by the alien Muslims for a thousand years was but natural. That the same distorted history should have been continued during a hundred years of British rule was also understandable because as disinterested third parties they lacked the incentive to radically alter or drastically change the presentation or teaching of history that had been in vogue. As aliens they added their own mite of perversion and distortions. Thus having come under two alien regimes one after the other, Hindusthan has its historic vision seriously impaired by a Muslim cataract and a British squint. Hindusthan can regain its normal historic vision only by drastic surgery against both.

In all fairness it must be said that the British were far more civilized. Rape and rapine never formed part of their statecraft. They may have tampered with history only for slight political expediency but never out of bigotry and innate fanatic religious hatred. As researchers they did try honestly to search for distortions and discrepancies in Muslim chronicles. A fairly representative sampling of thousands of those chronicles written by Afghans, Arabs, Iranians, Kazaka, Uzbeks, Turks and Abyssinians may'be had in an eight-volume study of them by the late Sir H.M. Elliot. In the preface to it he rightly observes that the history of the Muslims era in India "is an impudent and interested fraud !"

But in spite of his great insight Sir H. M. Elliot has been guilty of a serious oversight. This was perhaps inevitable because he had an alien's mind and heart. He has titled his eight-volume study : "India's History As Written By Its Own Historians." This is a bad slip, because by no stretch of imagination can writers like Shams-i-Shiraj Afif, Badayuni, Khafi Khan, Ferishta, Abul Fazal, Babur, Jahangir, Gulbadan Begum and Tamarlain be termed Indians. They were not only aliens in every way but they harboured deep hatred for

Hindusthan and Hindudom. Those chroniclers never styled themselves Indians. They always stood up to be counted as Arabs, Afghans, Turks Persians or Abyssinians. Moreover they invariably referred to the people of Hindusthan by such colourful terms as "thieves, robbers, dacoits, scoundrels, infidels, slaves, reptiles, dogs, prostitutes and dancing girls." Recently when Pakistan's Foreign Minister Bhutto stigmatised Indians at the United Nations as "dogs" he was only using a term that he found liberally littered in Muslim chronicles of Hindusthan. In reality, therefore, those chronicles must be regarded not as "India's History As Written By Its Own Historians" but as "India's History As Written By Its Dire Enemies." Incidentally the same must hold true of histories written with a British outlook though obviously being more civilized they are not as bad or as false. But if we recall questions asked in our examinations about the British period we find that they talk only of reforms of a Bentinck or the victories of a Cornwallis. They glibly gloss over the atrocities of a Warren Hastings or the treachery of a Clive.

Obviously, the damage done by Muslim chronicles continues to fester because it was inflicted for a thousand long years and because Hindusthan still remains burdened with the Islamic graft. The kind of writing on which the Muslim mind has been fed and the Hindu mind maimed and humiliated may be illustrated from almost any mediaeval chronicle. Badayuni observes (vol. II, page 383, English translation of Muntakhbut Tawarikh) : "In the year 998 A. H. Raja Todarmal and Raja Bhagwandas who had remained behind at Lahore hastened to the abode of hell (i.e. died) and torment and in the lowest pit became the feed of serpents and scorpions. May Allah scorch them both."

Briefly I shall now only enumerate a few typical perversions of Indian history. Muslim rulers without exception though all sadists have yet been represented as just, kind, wise and patrons of learning etc. This may be gauged from my book

"Who Says Akbar was Great." Muslim rulers did not build any city, building, fort, bridge, mansion, canal, tomb or mosque. All these are usurped Hindu constructions. This is being proved one by one in books like "The Taj Mahal is a Hindu Palace," "Agra Red Fort is a Hindu Building," and Fatehpur Sikri is a Hindu Cily." Far from building anything Muslims destroyed and damaged Hindu buildings. Visitors to mediaeval historic buildings should, therefore, remember one guiding principle namely that "the construction is all Hindu and destruclion all Muslim." If lhe lives of so-called Sufi 'saints' are dispassionately examined they will all be found to pair with the ruling alien junta to form the Islamic pincers lhrottling Indian life and culture. See what Badayauni writes about Salim Chisti (page 113, vol. II, Badayuni's chronicle) : "His Grace the Sheikh allowed the emperor (Akbar) to have entree of all his private apartments and however much his sons and nephews kept saying 'our wives are becoming estranged from us' the Sheikh would answer 'there is no dearth of women in lhe world. Since I have made you Amirs, seek other wives, what does it matter ?' Mouserrate a contemporary Jesuit, says thal the Sheikh was "stained wilh all the wickedness and disgraceful conduct of Mohammadens.," All this evidence has been carefully suppressed during a thousand years of rampant Muslim communalism. Assertions of golden periods (e.g. Shahjahan's) and noble regimes are all blatant concoctions. Shahjahan's reign of just over 29 years was full of 48 campaigns. He also demolished all Hindu temples, murdered all his rivals, and he did not build even a single building. Is such a reign golden ? Townships like Ferozabad, Tughlakabad, Ahmedabad and Hyderabad have been falsely ascribed to this or that sultan though they are ancient Hindu townships. Ascribing them to a Ferozshah or Ahmadshah is like asserting that Allahabad was founded by Allah himself. Muslim communalism going berserk over a subjugated Hindusthan for a thousand years has resulted in destroying or suppressing all evidence and substituting real history with fake accounts. Often false building claims are

bolstered by cock and bull stories like Sikandar Lodi finding a grain of Moth and asking his wazir to build a mosque which therefore acquired the name Masjid Moth. That world historical scholarship should accept such arrant nonsense as profound history is a measure of the damage that the brain of the world of history has suffered. India can become a strong nation only if it can cleanse its history of communal prevarications of the last 1,235 years. This will be possible only if Hindudom decides to assert its sovereignty in its own land. The term "Hindu communalism" was forged during alien Muslim rule and was further tempered under alien British rule. In Hindusthan there can be Muslim, Christian or any other communalism while Hinduism is nothing but nationalism. The sooner this is underslood and practised the better it would be for a proper national and international focus on Indian history.

This leads us to a very simple test to determine who are Indian nationals. Whosoever, no matter of what race, country or religion, is determined to preserve and defend Sanskrit language, the Vedic way of life and all its values and achievements like Yoga, Ayurveda, worship of all living beings and of trees, rivers and idols—must be deemed to be Indian nationals. Those who aim at snuffing out this way of life must be deemed enemies.

3

THE DEFINITION AND SCOPE OF HISTORY

It is always advisable to have a clear idea of the definition and scope of any subject before launching on its study.

If one is not clear about the scope of a given subject one is either likely to confine oneself only to a part of it or at times go beyond its proper limits. In either case one will not be doing full justice to the subject.

Accordingly let us first define what is history ? In Western languages the word 'History' derives from the Greek word 'Historia' meaning 'inquiry'. Obviously this is a very misleading root since inquiry is common to every branch of knowledge. In fact eversince a child is born he is always very inquisitive and is anxious to know many things about the world around him but he cannot be said to be thereby educating himself in history. Therefore no one can have a clear notion of what 'history' is if he were to be guided solely by the etymological meaning of the Western word 'history'.

As against this the Sanskrit word for history—ITIHAS—is far more evocative. Nay, we may even say that the word Itihas' embodies a complete definition of what 'history' is. That word is composed of three syllables. 'Iti' means 'such and such (a happening or event)'. 'Ha' means 'definitely'. 'Aas' means 'happened'. All that can be said to have definitely happened in the past is history. As such history may be defined as'a factual and chronological account of past happenings'.

Thus we may have a history of an individual or an institution or of a thing or country—namely its life story from the beginning up-to-date. We may now recall that this is exactly what we understand by the term history.

Since a country is made up of a number of individuals and institutions, its history will naturally include the history of all its individuals and institutions. But obviously such a history will be unwieldy and impracticable. It will also be uninteresting and not of much use. The drab routine of millions of ordinary persons from day to day will also be hard to compile or fit in inlo a comprehensive and coherent national account.

This then involves a lot of trimming. The question then arises as to where do we apply the scissors ? How do we pick and choose ? The answer can be found if we have a look at national histories that are written and studied all over the world.

If we read histories of the mediaeval period we find them dealing with kings and battles. If we read histories of countries like England and America from the 20th century we shall find them mainly writing about the doings of their national parliaments and popular cabinets. The Russian history of the post-1917 era would mostly talk of the proletariat and the monolithic Communist Party. This then gives us a clue that since history has to be a concise and compact account of a country's past it has to confine itself to the seats of power. History will always deal with those who wielded power. At times, when instead of the king one or more courtiers wielded power, history shifted its focus from the monarch to the powerful nobility. In England when the monarchy ceased gradually to wield power, England's history shifted its focus in the same proportion from the monarchy to the Parliament and the popularly elected cabinet. In Russia when the Czars lost power to the proletariat, Russian history concerned itself with the Communist Party and its leaders who wielded all power.

From all these instances we come to the conclusion that national histories have to be concise, compact and coherent accounts of seats or centres of power. Such power could be concentrated in an individual as director or king, or in a junta called a popularly elected ministry, a group of military officers

or some influential civilians, or a national assembly. In the proportion in which power shifts from one to another histories automatically shift their focus.

When I, therefore, find people complaining that mediaeval histories, for instance, talk only of kings and wars or of some powerful cliques at court alone and not of the people I feel their complaint is unjustified. Even if they themselves try their hand at rewriting the histories of those times so as to reflect the lives of the people in general—as they often profess—they would find themselves helplessly drawn to narrating only the doings of the kings and their courtiers. This is unavoidable. National histories are nothing but accounts of the centres of power and no matter what an individual historian's political leanings are if he sets himself to write the history of any age he has to confine himself to the doings of those who wielded national power during the period concerned. It can never be otherwise. One need not therefore feel hurt if mediaval histories deal only with kings and courtiers or wars generally. A history of Hitler's Germany or of Stalin's Russia will have to revolve mainly round the doings of those two dictators if simply because others did not matter very much or that others could not have their way in shaping the national destiny. So national histories invariably revolve around those who shape the destiny of the nation, be it an individual, a junta or a legislature.

Since in a national history we cannot include what every Tom, Dick and Harry does every moment of his life we have to restrict the account to those who are in power. But in any case when dealing with the doings of those in power history must state the truth, the whole truth and nothing but the truth-as witnesses are asked to swear in a court of law. A history worth its name and salt will not admit of suppressing, adulterating or glossing over facts to please sectional interests or demands.

The language used in historical narratives is also important. The language must bring out all the pathos of a given

situation. Just as in a stage-play we expect every character to intone his part of the dialogue in accordance with his particular role, or when anyone narrating an incident lowers or raises his voice according to the event he may be dealing with, a historian must write about a cruel deed in strong language, about art in soft and beautiful language, and so on. Since history is narrative and factual literature, its language, must have literary qualities. Even as a judge denounces foul crimes in strong language in his judgment or uses kind words when dealing with the plight of helpless women, children or destitutes, a historian who does not modulate his language to suit the events he describes is not a true historian.

Incidentally this leads us to recognize that history must be classified as literature. The general tendency, at least in contemporary India, is to regard only poets, short-story writers, dramatists and novelists and perhaps essayists alone as litterateurs. This is narrowing the scope of 'literature' as such. Historical accounts which enter too technical intricacies of any archaeological excavations or interpretation of any particular document may not be considered as literature, but good general histories should form a very important branch of literature. This simple principle may be applied even to other branches of knowledge. Thus when Galileo explained why the earth is round or why two dissimilar weights when dropped together from a height would reach the ground simultaneously that was literature though later his findings may have formed the basis for intricate scientific discoveries. Whatever appeals to the intelligence of a man of average education is literature History satisfies this test. An average educated man feels interested in history and is able to grasp it.

Once we have such a clear conception about the definition and scope of history and of its language, it should become apparent that historians, and educationists in general, must not tolerate the interference of politicians, communalists or fanatics to water down, adulterate or tamper or tinker with

history. History may, therefore, be finally defined as a factual and chronological account of a country's past telling in effective language the doings of those who wielded national power from time to time. It must be nothing less. This makes it incumbent on a true historian to have the courage to tell the truth and call an invader an invader and a miscreant a miscreant no matter what religion he invokes to justify his deeds.

4

HOW HISTORIANS HAVE DUPED THE PUBLIC

In no other branch of knowledge has the reading public been cheated so consistently and for such a long time as in Indian history.

Generations of students, government officials and tourists visiting historic spots have been supplied with concoctions in the name of history. Those mainly responsible for passing on these myths are those on whom the public has been doting and relying as 'historians'. Some have done it deliberately, some unknowingly and some through cowardice because they lacked the nerve to declare to the public that they were all being cheated in the name of history.

Take for instance the case of the 238-foot high tower in Delhi, called the Kutub Minar. So-called historians and the lay public are both equally vague about its origin and yet the histories that have been dished out to the people make bland assertions. Some say it was built by Kutubuddin Aibak, the Muslim slave ruler who ruled in Delhi from 1206 to 1210 A.D. Others say it was built by his son-in-law and successor Iltmash. Another view is that Allauddin Khilji built it or at least a part of it. A fourth view is that Feroz Shah Tughlak might have built the tower or a part of it. A fifth views is that any one or more of the above four rulers might have jointly or severally built the tower.

The astounding fact is that no history will honestly and truthfully make a clean breast of the whole affair and taking the public into confidence tell it plainly that there is absolutely

no basis for any of the above assertions because none of the four Muslim monarchs to whom the tower has been ascribed has ever made any verbal or written claim to tnat effect.

Every history will simply blandly assert that it was built by Kutubuddin or Iltmash or Allauddin or Feroz Shah or by two or more of them. The so-called historians know that their assertions are false and baseless because none of those monarchs have laid any claim to building that tower. In such a case an honest and dutiful historian owes it to the public to tell them of all the five views and add that there is not the slightest proof for any of those. Yet almost no so-called 'historian' has done this.

The historians are obviously aware of the discrepancies in the Kutub Minar story because in the professional seclusion of the annual session of the All India History Congress some of their colleagues read research papers dealing with the anomalies in the traditional assertions.

When historians know that the origin of the Kutub Minar is in dispute and that there is no basis for any of the five versions is it not their duty to desist from any decisive verdict ? Is it not also their duty to place all facts before the public and then, if they feel so inclined, express their own preference for any particular view ? But when they hide such vital facts from the public, when they conceal such important information from the public, must not the so-called historians be publicly impeached for gross dereliction of duty and cheating ? When the public pays the historians their salaries, the price of their books allowances and leave to attend History Congress sessions, and grants them other benefits such as examinerships and membership of university senates should not the public expect that they would not be let down and vital information would not be hidden from them ?

At this it might be contended that stating all the alternatives would be impracticable because that would make each

topic very lengthy. This is not true. I have shown above how all the five views can be packed in two or three short sentences.

It might then be asked as to what is the point in asking a historian to place all of several views before the public ? In answer to this I want to point out that placing all of several views all the time before the public is of tremendous importance. To illustrate this let us take a concrete instance. Supposing a man has discontinued his academic education after the third standard. Let us also suppose that in his third standard book there was a lesson on the Kutub Minar. If the writer of that lesson has blandly asserted that the tower was built by Kutubuddin that student would carry a life-long impression that Kutubuddin was the author of the Kutub Minar. He wouldn't know that there was no basis at all for that view. Later if a researcher like me disputes that view that man would dismiss it as some quixotic aberration without even bothering to read the arguments and evidence advanced in support. Suppression of evidence, therefore, results in hardening national attitudes.

The second great danger from such bland and baseless assertions is that it plugs gaps that should have been left open for research. Thus, for instance, if from the third to the M.A. standard all students reading about the Kutub Minar repeatedly come across all the five views with a footnote added that all of those five views are mere conjectures, many many inquiring minds would be persuaded to delve into the real origin of the Kutub Minar. Many would succeed in piecing together its history or bringing to light several vital facts. But bland and baseless assertions in all history books about the Kutub Minar's origin prevent potential researchers from prying into its history. They are all given to understand that the origin of the Kutub Minar has been established beyond any doubt and, therefore, no research is necessary. This is a great academic loss for which historians must be made to answer.

But this is not all. What we have said about the Kutub Minar applies equally to all mediaeval historic townships, mosques, tombs, forts, other residential buildings, bridges, canals and tanks ascribed to Muslim rulers. Take the case of the Taj Mahal. Its cost is said to range anywhere between Rs. 40 lakhs and Rs. 9 crore 18 lakhs, its period of construction is said to have ranged anywhere between 10 and 22 years, its designer is said to be anybody from Esa Effendi to Ahmad Mehendis, Austin de Bordeaux, Geronimo Veroneo or a bitterly sobbing Shahjahan himself. Such colossal uncertainty characterizes every detail connected with the Taj Mahal including the dates of Mumtaz's death and burial.

And yet as in the case of the Kutub Minar, in the case of the Taj Mahal too history practically gives all the facts adding a footnote that all are equally baseless and conjectural. Every history including the Government of India's own tourist and archaeology department versions give only one bland and baseless view and assert it to be the last word about the Taj Mahal. The result is so disastrous that everyone comes away with the notion that there is no uncertainty about the Muslim origin of the Taj. Only if they could all get together and compare notes on what each one of them has been told, or has read or heard they would soon realize that they have been victims of a great fraud. It is something like a cheat going from home to home collecting money and things on different pretexts. Only when he is arrested and all those defrauded get together do they realize how he has told different things to different people to defraud them. This is exactly what is happening with regard to every mediaeval historic tomb and mosque and fort and township in India. People are being fooled with wild stories about their origin all widely differing from one another. If people are vigilant enough to collect all the versions about every mediaeval township and building they will realize how they are being fooled and cheated.

Let us take a third instance. This is about the building which is paraded in history as Akbar's tomb at Sikandra, six miles to the north of Agra. This is a 7 storeyed Hindu palace and yet it is being blandly and baselessly asserted as having been built as a tomb for Akbar. Historians have withheld from the public the fact that nowhere does Akbar or any of his court historians ever claim that Akbar built his own tomb during his life-time, and yet there is a section of histories which ascribes blandly, baselessly and anomalously the building to Akbar himself in anticipation of his death. Another set of historians believing in some sly, sketchy and nebulous assertions in the Jahangirnama asserts that Jahangir built it after Akbar's death. There is a third set of historians which equally blandly and baselessly strikes a compromise (like politicians) and says that Akbar built a part of it and Jahangir completed it. There is absolutely no basis for any of those three views. In fact reading between the lines there is enough proof to conclude that Akbar lies buried (if at all he has been buried there) in a Hindu palace in which he was staying at the time of his death.

It might take some precious years and a tremendous effort to dislodge all this stupendous falsehood that has been stuffed into Indian history and continues to be assiduously and sacrosanctly taught all over the world to generations of impressionable students. They in turn propagate the same tutored falsehoods to others.

Who is responsible for this tragic deception of the world ? It is certainly the so-called historians on whom the public has been doting and in whom the public has been placing implict faith as their darling 'historians'. Some of them wilfully, many unwittingly and some others out of sheer cowardice have helped in the perpetuation of these colossal falsehoods. It is time the Indian public asserted itself and cried a halt to this deception. It is time they made so-called historians answerable for their lapse or deliberate distortion.

If our erring historians had taken the precaution of desisting from bland and baseless assertions and instead just placed the alternative views before the public in every case, they could not only have escaped the charge of complicity or negligence but they would even have indirectly helped the cause of history by inducing generations of readers to undertake deeper research. Let, therefore, the world know that it is being grossly duped and misled with regard to all mediaeval historical buildings and townships and, therefore, it must demand all the facts and more thorough research into the real origin and authorship of each one of those buildings and townships.

5

REWRITING HISTORY—WHY AND HOW ?

Since history is the first casualty of aggression the longer the aggression the greater is the distortion and destruction of the history of the victimised country.

As such rewriting its own history should be the first major task of a country like India which has emerged free after (1,235) years of foreign domination. If it neglects this it does so at its own peril and the consequences of such neglect are catastrophic because a nation's entire outlook on many vital matters depends on what kind of history has been taught to its citizens.

Incidentally India's rulers (the Indian National Congress party) having been completely unmindful of the need for rewriting India's history, they have accidentally provided us with a graphic and tragic illustration of how a country which does not care to rewrite its history after a long spell of slavery continues to remain a psychological slave of its erstwhile rulers.

For instance an India free in name clings to the I. C. S. controlled administration, it still continues the provincial autonomy introduced by the British to sharpen disunity, it perpetuates the use of the English language and numerals at all levels, it still continues to be a member of the British Commonwealth being afraid to leave the British apron and emerge as an unsheltered nation in world politics. Its envoys are all anglicized, its population continues to quaff tea and coffee the first thing in the morning, it still shows signs of being overawed by an Englishman or anyone who looks like him (such as a German, Russian, etc.), its Armed Forces still take pride in aping Tommy traditions, it continues to name its provinces after

England as reflected in the name Nagaland. These are only a few instances of how Britannia still rules the brainwaves of India's rulers though the 200-year-long British rule over India is believed to have ended in 1947.

But what is more surprising, painful and very tragic is that in still continuing to bear the yoke of its erstwhile British slavery India's rulers have not revoked even the earlier 800-year old yoke of Muslim domination.

This is illustrated by our administrators feeling scared to enact a civil code for the Muslims or encompass them in a civil code common to all citizens, submitting to their fanatic demands for encouragement to and recognition of such alien languages as Urdu, Arabic and Persian, agreeing to delete references to Hindu gods from curricular or government-sponsored books, feeling compelled to employ Muslim ministers and officers, accepting Islamic holidays in a predominantly Hindu country, feeling obliged to participate in avowedly pan-Islamic conventions, feeling compelled to carry favour with Turkey, Iran and Arabia despite their innate hostility to India, their backwardness, fanaticism and insignificant role in the modern world, feeling impelled to kowtow to Kashmir's Muslim majority, feeling helpless in taking stern measures against Muslim law-breakers, feeling impotent in retaliating against Pakistan's constant bullying and feeling constrained to harbour a sizeable Muslim population though the very basic idea of partitioning India was to bring about a complete separation of Muslims from Hindus.

We thus see how, though free in name, India continues to retain its psychological slavery of both its erstwhile dominators —the Muslims and the British.

Because of such slavery India continues to be militarily weak and economically destitute.

Had Indian administrators been free of all such slavery complexes they could have made spectacular progress in all fields and made India a respected and feared nation. India has shown a strange disinclination to free herself of Anglo-Muslim strings and swim at will in the waters of international politics and diplomacy. This timidity arises from a long period of serfdom and dependence—a habit of looking to Britain, Arabia, Turkey and Iran for guidance and leadership.

Long slavery, paradoxically enough, makes the slave look upon the very chains that bind him, as his life support. A story is told of a convict in ancient times who was confined to a dingy cell for 15 years and was tethered with a chain to a pole in the centre of the cell. A pot of drinking water and some food used to be kept in front of him as before a dog as a matter of prison routine. After 15 years the detenue was set free. He gingerly stepped out of the prison gate. His eyes used only to dim light wilted at the bright sunshine outside. The traffic on the nearby roads appeared to be a strange phenomenon. Not a soul seemed to know him or care for him. It all seemed a strange and unknown world. The detenue, though now set free, felt terrified. He took one long look at the outside world, inhaled a deep breath and made a sudden dash for his cell. He preferred a sheltered, restrictive existence of a dog's tether in a cell to venturing in the strange wide world. Imprisonment had sapped his self-confidence. This is what has happened to India. This feeling of utter destitution, dejection, desperation and loss of all confidence was the result of the prisoner forgetting his own past history, lost freedom and obliviousness of the delights of an unfettered life.

It is, therefore, very necessary to keep the flame of history burning in the heart of every citizen of a country lest a misguided majority unaware of its true history continue to hug the very chains that bind it. This is exactly India's malady. The only remedy which can restore India's national health is teaching every citizen unadulterated history. Rewriting India's

history distorted or destroyed during its long slavery, therefore, becomes a task of the utmost importance and urgency.

Having pointed out the necessity for rewriting the history of a nation which has long been a slave we may consider how the rewriting is to be done.

Votaries of an ideology like the Communists tend to rewrite history of their own country even though free, of their non-Communist past, and of the rest of the world as a constant struggle between a handful of haves and a vast multitude of havenots from the dawn of humanity. Such ideological rewriting can never bring out the truth, the whole truth and nothing but the truth which is what history is.

Another way of rewriting history may be termed the "imperial" method. This is adopted by the rulers, whether alien or indigenous, to suit their own convenience. This may be illustrated from historical narratives left by Muslim and European writers who belonged to the alien ruling junta. They tended to represent their sultans or badshahs and governors and governors-general as one greater than the other. Even their outrages such as massacres, plunders and rapes have been represented as acts of great magnanimity, wisdom, courage, justice and deserved retribution by alien Muslim chronicles. Hindu authors of a slavish mentality though unable to defend those acts as virtuous have tended to ignore them as of no conseqnence. The mediaeval Muslim chronicles thus represent a preposterous mode of history-writing in which the most atrocious deeds are represented as virtuous or at their worst as but harmless administrative exercises.

Apart from aliens even misguided indigenous rulers tend to distort their own national history to suit their wayward ideas. Sometimes their attempt to manhandle history results in their own rout. A comic instance of such ignominious retreat in the face of history was provided by the ruling Indian National Congress's dastardly attempt to doctor history.

In the 1950s India's cranky Congress rulers made a mock-heroic attempt to write a history of India's freedom movement. Orders went out to a network of organizations to collect information from the regions they served. This resulted in a pile of information about Indian patriots who fought the aliens with sword and scimitar and pistols and guns. Against this background of a valiant struggle the Gandhian movement of fasts and protest marches that wriggled in India from 1915 o 1945 loomed petty, pusillanimous, awkward and ridiculous. Orders were, therefore, promptly sent out to strike off all the information gathered earlier and limit the scope of their inquiry to only the pale and colourless Gandhian movement. This illustrates how the current of history has the power to shock these who tinker with it.

The proper course for a nation is to write factual history in which a spade is called a spade, rape a rape, massacre a massacre, plunder a plunder, and an alien an alien.

In identifying an alien the criterion must not be domicle but his or her mentality. If he or she swears by breaking images, propagating Urdu, Arabic and Persian or English; objecting to music along highways, sporting outlandish names and dresses, running down the Vedas, slaughtering cows, looking for ideological politics or religious inspiration to other countries he is an alien. It is often misleadingly believed that whosoever considers India his own country is an Indian. This is only half the test. If he harbours a design to convert all Hindus to his own alien faith he is no Indian. This is a lesson that history teaches us. Allegiance to a country's genius, its culture, way of life, language and religion is a better test of citizenship than mere residence which even tyrants like Akbar and Aurangzeb fulfilled in large measure.

An inadequate understanding of this fact of history has resulted in implanting in the minds of impressionable citizens misleading concepts like the assertions that India has a composite culture, that it must have a composite flag like the tricolour and that it must accommodate even those who believe in breaking the heads and idols of fellow-citizens.

A proper factual rewriting of history will help eradicate all such illogical concepts. Therefore those who retain power on cranky, misleading and fanciful assumptions of history to appease the minorities tend to oppose factual rewriting of Indian history.

Another point to remember in this context is that many people tend to decry attempts to rewrite history by asserting that history is a matter of individual 'interpretation' and that, therefore, there can be no finality or objectivity about it. This view is wrong. Let us take the instance of the uprising of 1857 in India. The then British rulers and their supporters tended to dub that happening as a mere mutiny while those of the other camp preferred to glorify it as a war of independence. A real historian need not be perturbed by either of those views since the label will always depend on the angle of vision. A real historian will only insist on the chronological accuracy of the events leading to the conflict and the battles and casualties. Such factual accuracy may later help historians to arrive at a consensus on whether to regard it as a mutiny or a war of independence by virtue of its duration, number of engagements fought, the total casualties suffered and the region over which the struggle was waged. But expression of opinion is not the essence of history. It may at best be a mere frill.

The language that a historian uses must match the event described. Authors of Indian historical narratives have tended to use soft, suave, drawing-room type goody goody language as a common medium of expression to describe acts of justice, mercy, patriotism, bravery, gallantry, massacre, rape and plunder. Though out of long usage this kind of even language has

come to be regarded as the norm it is an aberration dictated by necessity. Having been long under foreign domination Indians could not possibly antagonise their rulers by using strong language to denounce alien Muslim rulers' atrocities or British administrators' outrages. But this incongruity must not continue after independence. Literature has no meaning unless it modulates the tone to suit the occasion. This may be verified from the language used in dramas, novels or even by a mere messenger narrating an event. A true historian must likewise use matching language.

6

MUSLIM CONTRIBUTION (?) TO INDIAN LIFE

People often talk of a "Muslim contribution to Indian life and culture." Like many other cliches this statement is often mechanically repeated. In mediaeval history or contemporary politics the stock-phrase of a "Muslim contribution" is often trotted out in an impromptu discussion or in articles and books to make the listeners or readers look small and humbled and give the speaker a sense of elation and triumph on having scored a point against his or her opponents.

On the contrary it should be the other way round namely, if anything, Muslim contribution—if it can be so called—has brought shame and stigma not only to India but to humanity as a whole. This is yet another aspect and instance of how Indian history has been turned topsy-turvy during India's 1,235 year long subjugation by alien powers. It illustrates how something ignoble is being paraded as something very glorious.

In view of its importance and persistence let us subject this dogmatic claim of a "Muslim contribution (?)" to a close scrutiny.

The claim of a "Muslim contribution" to Indian culture is obviously based on the invasion of and rule over India by a host of aliens like Arabs, Turks, Iranians, Afghans, Abyssinians, Iraqis, Kazaks and Uzbeks over a period of nearly 1,235 years from Mohammad-bin-Kasim to Bahadurshah Zafar.

What contribution could barbarian and illiterate (or almost illiterate) intruders and invaders like Mohammad-bin-Kasim, Mohammad Ghazni, Mohammad Ghori, Tamerlain, Babur, Nadir Shah and Ahmadshah Abdali have made? Was looting

India, ravaging and demolition of its mansions, desecration of its temples and converting them into tombs and mosques, raping its women, kidnapping its boys and girls for sale as slaves abroad, and massacring men by the hundreds any "contribution" or was it retribution? Why did Indian women commit jauhar almost at every Muslim invasion? Was it just for fun?

These invaders were all unwanted and unwelcome guests whom the Hindus wanted to throw out.

Let us take an example from ordinary civic life. Can it be argued that a gang of dacoits invading the peaceful life of a well-knit family or village, contributes something very precious to their civic life by looting all their wealth, torturing the male folk, raping the women, abducting the girls, selling the boys and massacring all and sundry? Is such a gang cursed, and tried in a court of law and punished or is it awarded a citation and a scroll of honour on behalf of the family or village for making a unique "contribution" to the life of the victims?

It should be clear from the above instance that the Muslim invaders from alien lands who pushed their way into India by strong-arm methods by employing hordes of hooligans, plunderers and barbarians were never wanted in India. They ruined India in every way and reduced it to a land of slums, mud hovels, gaping ruins and abject poverty. Al Biruni, a Muslim chronicler who accompanied the invader Mohammad Ghazni has himself clearly said that Mohammad Ghazni ground to dust the life of the Hindus and scattered it to the winds.

India had never wanted these intruders and invaders. India fervently prayed for deliverance from their atrocities and therefore Indians looked upon an occasional Rana Pratap or Shivaji as a godsend and a badly needed saviour.

That is so far as the invaders are concerned.

It is then argued that since a long line of these alien invaders left their progeny and henchmen and Hindu converts to

Islam to settle in India at least they must be credited with having made some "contribution" to Indian culture. Bnt even this claim is unjustified.

As is clear from recorded history the Muslim sovereign and his alien coterie of courtiers and soldiery never considered themselves Indians. They continued to proudly designate themselves Iranians, Turks, Arabs, Kazaks, Uzbeks, Afghans and Abyssinians and despise even India-born or convert Muslims as mere "Hindustanis." So, though they were physically settled in India psychologically they remained sworn to plunder and impoverish India. They remitted its wealth abroad, married in their own lands and went for pilgrimage outside India. In India they raised to sainthood marauders who were a terror to the Indian people. Let us take an illustration from civic life to see whether settling in India automatically ensures honoured citizenship. Supposing a gang of dacoits instead of raiding a village from a distant base and scurrying away with the loot considers it safe and convenient enough to live in the village itself and continue its nefarious activities from closer quarters, will that gang be considered a valuable and honourable addition to the village population and will it be presented a welcome address by the village civic body. ?

This should make it clear that the criterion is not physical settlement but behaviour. When mediaeval Muslim sovereigns from Kutubuddin Aibak (1206 A.D.) to Bahadurshah Zafar (1858 A.D.) continued to look upon the overwhelming majority of Indians as mean wretches whose cows must be slaughtered temples destroyed and wealth looted they could not be considered Indians merely because they settled in India. The crucial question is, settled for what purpose ? In this connection it may be noted that the Shaks and Huns also came as invaders but they so completely merged with Indians that today there is no Shak or Hun. Contrastingly mediaeval Muslims continued to be aliens.

Till the very end of Muslim rule in India the Muslim sovereign, his courtiers and the converts to Islam far from Indianizing themselves took every care to scrupulously and zealously guard and retain their alien identity in their dress, manners, names, religion, script, speech and outlook. Such alienation struck such deep roots that it continues even to this day. In this sense Islam in India ceasing to be a religion took the form of politics of an Arab-Iranian-Turkish domination over India. That this alienation continues undiluted to our own day was dramatically illustrated by their asking for a separate homeland and cutting away two pieces of India in the name of Islam in 1947. This could well be called a "contribution" of Islam in India to Arabia Iran and Turkey but a disservice to India.

Far from loving the people and culture of Hindusthan the mediaeval Muslim junta continued to deeply hate the Hindus. This is vividly illustrated in almost each one of the hundreds of mediaeval Muslim chronicles by the fact that nowhere in them are the people of India called by a specific name. Hindus are designated in mediaeval Muslim chronicles in most vile, contemptuous and abusive terms like "scoundrels, thieves, robbers, thugs, slaves, prostitutes, dancing girls and infields." This fact has been carefully hidden from the public by most historians who have written curricular text-books. Is such vile abuse flung at the vast majority of the residents of a victimized host country a "contribution" to its culture ?

Thirdly can the invidious Jizya tax which squeezed money out of the Hindus as a price for escape from the "accept Islam or get killed by torture" threat be called a contribution of Islam to Indian culture ? It was on the other hand a compulsory contribution extracted from Hindus to nurture a parasitic alien graft on Indian culture.

Fourthly during Muslim rule Hindus were forced to wear a colour patch so that no Muslim may greet or wish him or show him even ordinary courtesies while receiving him. Can this be called a Muslim contribution to Indian culture ? On the other hand it was the very negation of culture in denying a Hindu the

common courtesies which an ordinary man extends to another. The Hindu was looked upon during Muslim rule as a dog or a swine.

It is sometimes asserted that if nothing else the Muslims at least made a grand sculptural contribution to India by building magnificent tombs, forts, mosques, palaces, bridges and canals. Even this assertion is baseless because the Muslims did not build even a single tomb or mosque in India during mediaeval times. All the mediaeval tombs, mosques, forts, palaces, bridges and roads falsely ascribed to this or that sultan or courtier are usurped Hindu constructions put to Muslim use.

Muslims on the other hand destroyed a very vast number of magnificent Hindu constructions such as river ghats, canals, bridges, palaces, temples, mansions and forts. The few which survived were misused by them as tombs and mosques. Some others have been reduced to gaping and tottering ruins or rubble heaps.

Here again we see how history has been turned completely inside out or upside down because Muslims far from building anything in India either destroyed or usurped Hindu buildings and tampered or tinkered with them by disfiguring, desecrating and ravaging them, and claiming false authorship. Every visitor to mediaeval buildings and historic spots must remember one very important maxim that there "construction is all Hindu while destruction is all Muslim."

If it is in the field of dance and music that Muslims are believed to have made some contribution to Indian culture that too is a baseless concept. In Hindu tradition dance and music were very sacred religious arts. During Muslim rule they were dragged to brothels and drinking bouts at court. So, if any thing, dance and music were denigrated and debased to such abyssmal depths that today every householder is afraid to send his daughters and sisters or even boys to learn dancing and music. People are apt to point out to a large number of Muslims who are good musicians as proof of a Muslim "contri-

bution" to music. Such people often forget firstly that the tunes and melodies they sing are all of immemorial Hindu origin and antiquity. Secondly the comparatively large number of Muslims found among musicians is because their fore-fathers were patronized by the Muslim courts in India to play or sing to the accompaniment of drunken court revelries. Thirdly all the so-called Muslim musicians are Hindu converts in a Muslim garb. So even in music and dancing mediaeval Muslim touch degraded these sacred and highly developed Indian arts. Fourthly while masters of dance and music led saintly lives in ancient India, under mediaeval Muslim rule they were all considered degenerate folk.

People sometimes talk of Mogul gardens. This term itself implies that the other Muslim races who preceded them never knew anything of gardening. If on the other hand it is contended that all Muslim invaders starting from Mohammed-bin-Kasim were fond of gardens then the term Mogul gardens is obviously a misnomer. The proper term would be 'Islamic Gardens' or 'Muslim Gardens' but not Mogul gardens. Here it must be realised that all Muslim invaders came from desert lands where even to get a mug full of drinking water one had to walk for miles through parched, desert country. Could such people lay gardens ? Secondly it has now been proved that all historic sites from the Nishat and Shalimar in Kashmir to Gulbarga, Bijapur and Bihar are usurped Hindu constructions falsely ascribed to this or that sultan or courtier. If those buildings are of Hindu origin it automatically follows that the gardens in front of them are Hindu, Indian gardens and not Mogul or Muslim gardens. So we see how even in ascribing gardens to Muslims history has been turned completely upside down. A graphic proof of this is found on page 403, vol. I of Shahjahan's official chronicle in which he admits that the Taj Mahal is Raja Mansingh's mansion which when taken over for Mumtaj's burial was set amidst a majestic lush garden.

Coming to modern times we find that Kashmir has become a problem state because of its Muslim majority. East Bengal and West Punjab were cut away from India on the ground of their Muslims majority. The Aligarh Muslim University is known to be a breeding ground of more separatist movements.

To assert that Muslim invasions of India made a remarkable contribution to Indian, Hindu life and culture—for which Hindus should be grateful is as absurd as asserting that Napoleon and Hitler by invading Russia yearned to enrich Soviet life. If invaders and freebooters are to be considered contributors to the cultures of their victims, history must condemn Great Britain and Russia for foiling Nepoleon's and Hitler's invasion plans.

Not only in India but even in Arabia itself—where Islam made its first subversion—Islam and culture have proved to be antonyms of each other. Wherever Islam gatecrashed it forced the local people to hate and forget their ancient culture. Thus even Arabian history begins with the words that Arabia was a land lost in turmoil before the appearance of Islam. Likewise Iranians, Turks, Afghans, Egyptians, Algerians, Moroccans and the millions of Indians who were converted to Islam by the torch and sword have been made to feel so ashamed of their ancient civilizations as to want to wipe them out of memory and history and assert that before Islam the world was all dark. Can a system which has thrived only on conversions through torture and terror lay any claim to the word 'culture ?'

Considering all this it is unhistorical to talk of any Muslim 'contribution' to India. Not that there has been no impact. There has been a tremendous Muslim impact but it certainly cannot be called a contribution. It has been an unmitigated disaster and catastrophe. It has resulted in the destruction of India's high morality and discipline and utter economic impoverishment. That impact has wrecked Indian life and changed its genius and character so much as to tear it away from its Vedic and Sanskrit moorings and push it adrift half way towards Mecca and Medina.

India would have been much better off and far more happy, strong and united but for the mediaeval Muslim "contribution." That "contribution" if it can be so called, was thrust, grafted and implanted on an unwilling, remonstrating and resisting India. As such it was unwanted and most unwelcome. India could very well do without it and it might take years and years of hard labour to wipe off its detrimental effects.

7

HOW ARCHAEOLOGICAL RECORD HAS BEEN FALSIFIED

The governments of the world, archaeological officials, students of history and the public at large seem to be blissfully unaware that India's archaeological records have been falsified in all respects.

This has been amply illustrated by books brought out by the Institute for Rewriting Indian History, proving that the Taj Mahal was not constructed by Shahjahan, it was not Akbar who commissioned Fatehpur Sikri and that the Red Fort in Agra was not built by him either. Almost every mediaeval historic building, bridge or canal has been falsely attributed to alien Muslims though in fact it was constructed centuries earlier by India's own Hindu rulers.

The basic cause of all this misrepresentation and falsification has been India's 1235-year-long slavery during which alien rulers played havoc with Indian archaeology.

Prior to the founding of British rule in India in the 19th century there was no archaeology department as such. In the long alien Muslim rule that preceded British rule in India it was one long story of grab and misappropriate Hindu buildings to be treated as mosques and tombs. So, when the British came to power in India all historic buildings long converted into tombs and mosques were under occupation and possession of non-descript Muslims. When the British first set up an archaeology department for India they unwittingly consulted those Muslims on the spot and recorded their bluffs. Such bluffs have since formed the nucleus of the prestigeous archaeology department of the Government of India.

The Muslims in possession or occupation of those buildings were not interested in divulging the real pre-Muslim origin or ownership of the buildings for fear that if they admitted or divulged the Hindu origin of the building they would lose the right to be in possession or occupation.

A certain fanatic Islamic chauvinism also prevented them from crediting those captured or usurped buildings to their earlier Hindu owners.

It could also be that those Muslims on the spot were so uneducated and ignorant that they themselves did not know that those buildings had any earlier pre-Muslim history.

Another possibility is that repetitious assertion that a certain building was somebody's tomb or mosque automatically led to the myth that it was originally built for that purpose. What in fact, they should have meant and what British archaeological officials should have realized was that those buildings were put to use as tombs and mosques after capture from the Hindus. Thus, for instance, what the visitor sees as an Akbar's Safdarjang's or Humayun's tomb may only signify that those personages are buried there (if at all). But to imagine that the huge palatial buildings were erected to mark their burial spots is a gross historical and archaeological blunder. Those buildings existed much earlier. The alien Muslim conquerors lived in those captured buildings and were perhaps buried there. Even their burial in those massive, majestic buildings is doubtful. It could be that all or many of those graves inside those massive, captured Hindu buildings are all fake and are meant to retain possession of the buildings for Islam without even appointing a watchman.

I might cite here a few instances of how this great archaeological falsification was achieved. Soon after the British Government in India began setting up the archaeological department they found most of the historic buildings in Muslim occupation and possession. Those Muslims nursing nostalgic memories of their tatterd empire, were eager to at least have all buildings attributed to erstwhile Muslim rulers.

In that unseemly hurry to identify everything in the name of bygone Muslim rulers, courtiers and fakirs they paid no regard to truth.

Vincent Smith in his book "Akbar the Great Mughal" therefore rightly complains that the site in Sindh province, near Amarkot fort, marked with an archaeological board as Akbar's birth place is not the real spot."

Likewise some Hindu ruins in Kalanaur in the Punjab where Akbar as a lad of 13 was camping when the news of the death of his father emperor Humayun was conveyed to him, have been identified by the archaeology department as the place where young Akbar was formally proclaimed king. That spot may well mark the site where Akbar was proclaimed king. We have no quarrel with that. But Muslim chronicles of a later date and archaeological records claim something more. They seem to assert that Akbar was crowned in a building of Moghul construction existing at the spot, and that the ruins seen there are the ruins of those Mogul buildings. This is a gross falsehood and misconception.

How could Akbar a mere stripling have constructed any huge massive building there ? His father too couldn't have constructed any building there since he had returned to India only six months earlier after a 15-year exile forced by another Muslim upstart, Shershah. So if Akbar was crowned king at the designated spot in Kalanaur it only means he was at the time camping in an earlierHindu mansion either fully or partly ruinous from repeated Muslim invasions. This correction in our archaeological record of that spot in Kalanaur is essential.

A third graphic instance of how fictitious archaeological identification has been done in India relates to Mohammad Gawan's grave in Bidar. Mohammad Gawan was a wanderer and adventurer who drifted to India in the 14th century from West Asian Muslim countries. He rose for a short, uncertain duration to be the wazir of a Bahamani sultan. His fall too was equally precipitous. He was murdered at the orders of the very

sultan whose chief minister Mohammad Gawan was. Usually a person who fell foul of the reigning sultan never got a regular burial. The victim's body usually got dismembered and thrown to dogs and vultures. Mohammad Gawan couldn't have met a better end. This was also obvious from the fact that until 1945 his grave had not been identified. Then suddenly some chauvinistic Muslim archaeology official got busy, went to Bidar and marked one of the many nondescript roadside graves in that city as that of Mohammad Gawan. Eversince researchers feel willy nilly coerced into referring to that grave as Mohammad Gawan's because it now bears a Government stamp and recognition. But researchers must not blindly accept such archaeological fiats. They must question and reinvestigate the identity of every historical site since chauvinists in unseemly haste, misusing governmental power and position have done violence to truth. There could be two motives. As government servants they may have wanted to go on record as diligent bureaucrats who did some useful identification. Sometimes as Muslims they also derived the chauvinistic delight of perpetuating the memories of a vanished past.

I may now recount another remarkable instance. I am told that over a decade or two ago an archaeology official of the Madhya Pradesh region took it into his head that he must identify the grave of Abul Fazal, a self-styled chronicler and courtier of the third generation Mogul emperor Akbar.

History records that Abul Fazal was ambushed and slain 10 to 12 miles from Narwar somewhere near a place called Serai Barar on August 12, 1602. Starting with such flimsy, uncertain and hearsay data the official went to the indicated region. There he saw a number of graves littered over a wide area. By a bureaucratic hunch he chose one cluster of graves amongst perhaps scores and assumed that one must belong to Abul Fazal and a few attendants who may have fallen victims in the ambush, along with Abul Fazal. The next question was how to identify Abul Fazal's grave among those four or five ? It appeared very

simple. One of those four or five graves was a few inches taller than the rest. That was enough and more for the archaeology official. It was promptly identified as the most sacred burial site of the august courtier of the great Akbar. It was so recorded in archaeological registers. Some amount was sanctioned to build a room around it and perhaps to pay for a permanent watchman. Eversince unwary students of history and archaeology have felt compelled to accord academic recognition to that spot as the site of Abul Fazal's murder.

The archaeology official should have known that he was embarking on an impossible task. Moreover the uncertainty about Abul Fazal's grave should have raised some other pertinent questions in his mind. In 1602 Akbar was at the height of his power. At the time of his murder Abul Fazal was a great court favourite and was boasted as one of the nine 'gems' of Akbar's court. If this is true why did not Akbar himself take care to identify Abul Fazal's grave ? In fact how is it that Akbar didn't care to construct a magnificent palatial tomb for his favourite courtier since Muslim rulers and courtiers have been tom-tommed as builders of mosques and tombs galore ? Such little questioning should be enough to make it clear to students of history that Muslims never constructed lofty tombs for the dead and that Abul Fazal was a mere hanger-on at court, for whom Akbar couldn't care less.

When Akbar himself didn't care or was unable to identify Abul Fazal's grave how could any archaeology official 450 years later hope to identify Abul Fazal's grave from amongst hundreds in a nondescript region, without any specific data ?

These instances should suffice to convince officials and students of archaeology and history not to place too much faith in archaeological identification of mediaeval sites. Various motives have led to fictitious identification. All archaeological record needs to be carefully revised, rechecked and ravamped.

8

CUNNINGHAM'S CUNNING ARCHAEOLOGICAL MANIPULTION

While serving in India as A.D.C. to the Governor General (1836 to 1840) Lord Auckland, young lieutenant Alexander Cunningham conceived an ingenious scheme of misusing archaeological studies for long-term political ends.

Later in pursuance of that plot Cunningham addressed a letter dated September 15, 1842 (When he was 28 years old) to Col. Sykes, a director of the British East India Company in London.

In those days the British were busy consolidating their newly-won empire in India. Consequently there was a keen, inborn, patriotic desire in the heart of every Britisher then serving in India to suggest to his superior ways in which India could be kept under British rule to serve as a permanent milch cow.

Young Cunningham, an army engineer, had no training either in history or archaeology. Yet he had a cunning, brainy idea of misusing archaeology to subserve British imperial interests. As an A.D.C. he was close to Britain's top administrator in India, the Governor General and through the latter Cunningham had an approach to the director of the British East India Company.

In his lengthy letter dated September 15, 1842 Cunningham unveiled his diabolic plan suggesting that archaeological exploration in India "would be an undertaking of vast importance to the (British) Indian government politically and to the British public religiously (and that the) establishment of the Christian religion in India, must ultimately succeed."

That letter may be seen on page 246, Vol. 7, Journal of the Royal Asiatic Society, London, 1843 A.D.

So the whole purpose of archaeological exploration in India was neither the study nor preservation of historical monuments but to use archaeology as an imperial tool to create mutual dissensions and resentment between Buddhists, Jains, other Hindus and Muslims by falsely crediting all monuments as far as possible to alien Muslim invaders and label a few as Buddhist or Jain but not Hindu.

Later Percy Brown, James Fergusson, Sir Kenneth Clarke, Sir Bannister Fletcher and Encyclopaedia Britannica orchestrated the same cunning tune of Cunningham.

That resulted in firmly establishing and perpetuating a colossal archaeological fraud which is being sedulously taught all over the world as profound academic truth and is echoed in newspaper articles and telecasts for over a century.

Cunningham's suggestion was obviously highly appreciated. Because when he retired from the army as a Major General he was straightaway appointed the first archaeological surveyor of India in 1861, as director from 1862 to 1865 and as Director General from 1871 to 1885.

The reader may notice a big six-year career gap between 1865 and 1871. What was Cunningham doing during that period? He was cunningly hatching his archaeological chickens by fabricating a false imaginative Muslim history of numerous monuments and putting up contrived notices at historic sites.

Those archaeological notices composed by Cunningham's scheming brain are notorious for their vagueness. Without quoting any historical authority they blandly assert that a particular township, building, tower or fort was probably built by a certain fakir or sultan perhaps around such and such a period and the architectural style betrays some Buddhist or Jain influence.

Readers and all others interested in historical truth may make it a point to copy out and carefully analyse all archaeological notices at historic sites. Usually visitors to historic sites are in a hurry. They are generally content at having a visual impression of the place. And they also presume that notices put up by experts couldn't be wrong. But they are mistaken. The archaeological notices in India are blatant concoctions of an alien imperialist whose design was to use archaeology as an instrument to perpetuate British rule in India and to convert everybody in India to Christianity.

His superiors therefore promoted and abetted Cunningham's sinister plan in every way.

Soon after his appointment as archaeological surveyor Cunningham took two assistants J. D. Beglar and Carlleyle. From 1861 to 1865 they made a list of important historical monuments throughout India.

Thereafter the Archaeological Survey of India was suddenly closed for five long years to enable Cunningham to prepare fabricated archaeological files and put up corresponding false notices at historic sites.

Once that was accomplished the Archaeological Survey of India was equally mysteriously reopened with a flourish in 1870 A.D. Eversince all those who have been studying history or archaeology have been merrily quoting Cunningham's fabricated vague imputations about the origin of historic buildings and cities to be certified as M.A's or Ph.D's in history.

Consequently persons who are working around the world as teachers, readers, professors or as experts in (so-called) Muslim (i.e. Saracenic) architecture in museums, colleges universities or in the news media are all victims of an academic fraud and are pseudo-experts who are unwittingly perpetuating that fraud.

They have never cared to verify even some basic facts, e.g. if Muslims were such great builders where are their town-planning and architectural texts ? Moreover what are their measures of length ? Therefore the whole concept of Islamic (i.e. Saracenic) architecture is absolutely baseless. The historic cities and buildings in lands currently converted to Islam are all pre-Muslim edifices built according to Vedic architecture.

Cunningham's bogus archaeological labours attracted the unwitting condemnation of his own fellow-Britisher, James Fergusson (see pp. 32-33 and 76-78 of Indian Architecture, by James Fergusson, 1884 A.D.) who observed "During the 14 years he has been employed in the survey he (Cunningham) has contributed almost literally nothing to our knowledge of archaeology and architectural geography."

Pioneer, an English daily of Lucknow (India) observed "the Archaeological Survey of India reports (brought out under Alexander Cunningham) are feeble, inane and all but useless and the government has reason to be ashamed of a majority of the volumes."

That denunciation also came from a Britisher since during Cunningham's time English journalism in India was in British hands.

Obviously James Fergusson and the British editor of Pioneer didn't know that Cunningham was an imposter planted to fake archaeology. Therefore all the publications he put out were bound to be sham.

It now appears in retrospect that it was Cunningham also who actually planted false Muslim cenotaphs inside Hindu buildings, inserted Koranic overwritings on Hindu edifices and sponsored the fabrication of documents to be given to Muslim care-takers of stately historic Hindu buildings such as the Taj Mahal.

Consequently the entire Archaeological Survey of India (even under indigenous administration since August 15, 1947) is merrily

taking its stand on the very same fraudulent premises that Cunningham counterfeited.

The result is that the whole world stands so duped that it continues to repeat Cunningham's blatant lies as sacrosanct truths.

For instance correspondents of BBC, London Times, der Speigel, New York Times, Washington Post, Christian Science Moniter Time and Life weeklies etc., posted in India, continue to misrepresent the Taj Mahal and other historic buildings as of Muslim origin.

Even the editors of those news media, often swearing in the name of the truth, fearless journalism and freedom of expression continue to ruthlessly suppress the truth about those historic buildings being of pre-Muslim origin. I personally addressed letters to the editors of most of those organizations named above for publication in their letters column or telecasts, contesting the fancied Muslim antecedents of those buildings. None of those letters was ever published. I did receive private acknowledgement of the letters expressing some formal 'hum' and 'haw' and "is that so" type of reaction. Yet, one and all, they maliciously and calculatively kept their readership ignorant of my challenge to the traditional claim of the Muslim origin of historic buildings.

To bar divergent views and scientific findings in history and archaeology from reaching one's readership even through the letters column is the most abominable form of journalistic villainy. And yet practically every leading English weekly or daily assiduously practices it. Far from pulling up their reporters in India for excluding divergent findings and repeating the traditional unverified and unsubstantiated trash about, say, Shahjahan building the Taj Mahal as a monument of his amour, newspaper managements abet the in their news dispatches repetition of traditional historical falsehoods.

As men and women professing great (sexual) love for each other Western newsmen are easily taken in by the bluff that

Shahjahan's infatuation for Mumtaz was a strong, valid incentive which made him raise the Taj Mahal over Mumtaz's dead body. But they are sadly mistaken. Throughout the history of mankind no Romeo has ever raised any wonder mansion over his dead Juliet. To believe that Shahjahan was an exception even when he had 5000 other women in his harem is the height of academic imbecility.

We may quote here a specific instance of how the BBC, London which enjoys an undeserved reputation of being a reliable news agency telecast a documentary film attributing the so-called Jama Masjid in Ahmedabad to Sultan Ahmedshah even though Mark Tully the BBC correspondent in India had been forewarned that the building was a captured Hindu temple. Tully cared too hoots for the historical truth.

Hereunder is the text of a letter addressed in this connection by an irate London doctor to the BBC.

To Dated November 10, 1986

Mr. Michael Grade
Controller B.B.C. I
Shepherd's Bush
London

Dear Mr. Grade,

I don't know whether I should address this letter to you. If it concerns some other BBC official please forward it to him.

Some three or four years ago the BBC had telecast a series of documentaries on historical monuments in India. Perhaps the first of these depicted the so-called Jama Masjid in Ahmedabad (Gujarat, India).

The BBC representative in New Delhi, Mark Tully who did the filming had been forewarned by M/s K.C. Bros. (hosiery merchants, Ahmedabad) from whose shop the monument (opposite) had been photographed, that the monument originated as a goddess Bhadrakali temple and the Muslim claim' of its being a mosque had been successfully challenged in a local court of law.

It was Mr. P.N. Oak a renowned researcher from New Delhi who first discovered that the so-called Jama Masjid in Ahmedabad, the Taj Mahal in Agra etc. are pre-Muslim buildings which have been wrongly ascribed to Muslim authorship because of long occupation.

Mr. Oak is the author of a series of very fascinating and convincing research books on the topic.

It is highly regrettable that the BBC should be a party to misleading the world on the temple origin of the Ahmedabad building even after Mr. Tully had been forewarned.

Soon after some London friends informed Mr. P.N. Oak in New Delhi (three to four years ago) about BBC's trotting out the traditional blundersome version despite Mr. Oak's research, Mr. Oak wrote to Mark Tully informing Mr. Tully that the Ahmedabad building though under occupation as a mosque was a captured temple.

At first Mr. Tully took no notice of the complaint but later when he started receiving a number of similar letters from others who had resented the BBC misrepresentation Mr. Tully rang up Mr. Oak to seek an appointment

In the resultant meeting Mr. Tully confessed that he had described the Ahmedabad building as a mosque despite M/s K.C. Bros. informing him of a successful challenge to the Muslim claim in a court of law.

All viewers expect the BBC to march with the times and not continue to harp on exploded themes. Such ostrich-like attitude towards new research findings does nobody any good.

I suggest that the BBC instruct its man in New Delhi to do a new set of documentaries on the Taj Mahal and other prominent historical buildings in India to inform viewers of the true antecedents and ignored features of those buildings.

The famous researcher Mr. P.N. Oak is these days on a lecture tour in U.K. His address is c/o Dr. R. Bakhshi, 49 Lancaster Road, Southall, London, telephone 01-5748746.

It would be nice if you could contact him.

Enclosed is a copy of a letter I have addressed to the Pope. It reveals yet another fascinating topic for a B.B.C serial.

15 Furrow Felde
Basildon, Essex SS16 5 S B
United Kingdom

Yours Sincerely
Dr. R. L. Goyal

9

MEDIAEVAL ARCHITECTURE IS HINDU NOT MUSLIM

Pressure propaganda conducted during 600 years of Muslim rule followed by 200 years of British rule has so thoroughly brainwashed the intelligentsia that it has come to regard all historic buildings in India as products and specimens of Islamic architecture. This is a classic instance of the colossal damage that persistent, misleading assertions can do over a protracted period.

E. B. Havell, the great British scholar who was principal of schools of art at Madras and Calcutta did a great service to the academic world by detecting the blunder which has mis'ed the whole world of history, archaeology and architecture and visitors who visit historic Indian buildings.

How radically different Havell's view of mediaeval architecture is from that of others may be judged from the fact that the title of Havell's relevant book is "Indian Architecture—Its Psychology, Structure and History from the First Muhammaden Invasion to the Present Day" while Percy Brown's study of the same monuments is titled "Islamic Architecture." Since only one of two contradictory statements can be true we have to find out whether Percy Brown calling mediaeval buildings in India Muslim is right or Havell viewing them as Hindu, is right? We propose to prove that Havell is right.

Mr. Havell observes in the opening part of his book "The student who tries to thread his way through somewhat bewildering mazes of Indian art is often confused by the classification and analysis of European writers. All of these misconceptions

have their root in one fixed idea, the belief that true aesthetic feeling has always been wanting in the Hindu mind, and that everything really great in Indian art has been suggested or introduced by foreigners.

'Fergusson was by no means free from these prejudices, and his analysis of Indian architecture of the Muhammadan period confirms the genera belief of the present-day that between Hindu and Saracenic ideals there is a gulf fixed, and that the zenith of Mogul architecture in the reigns of Jahangir and Shahjahan was only reached by throwing off the Hindu influences which affected the so-called 'mixed' styles of Indo Muhammadan art. Fergusson distinctly declares that there is no trace of Hinduism in the works of Jahangir and Shahjahan...and suggests Samarkand, rebuilt by Timur (A.D. 1393—4) as the locality which would throw light on 'the style which the Moguls introduced into India'.

"This persistent habit of looking outside of India for the origins of Indian art must necessarily lead to false conclusions. The Taj, the Moti Masjid at Agra, the Jama Masjid at Delhi and the splendid Muhammadan buildings at Bijapur were only made possible by the not less splendid monuments of Hindu architecture at Mudhera, Dabhoi, Khajuraho, Gwalior and elsewhere, made use of Hindu genius to glorify Islam...One will find its source in the traditional Indian culture planted in Indian soil by Aryan philosophy, which reached its highest artistic expression before the Mogul dynasty was established.

"The Anglo-Indian and the tourist have been taught to admire the former and to extol the fine, aesthetic taste of the Moguls; but the magnificent architectural works of the preceding Hindu period, when Indian sculpture and painting were at their zenith, but rarely attract their attention, though in massive grandeur and sculpturesque imagination they surpass any of the Mogul buildings. Even the term Mogul architecture is misleading for as a matter of fact there were but few Mogul builders in India...Mogul architecture does not bear witness, as we assume,

to the finer aesthetic sense of Arab, Persian or Western builders, but to the extraordinary synthetical power of the Hindu artistic genius.

"The truth of this statement can be demonstrated not only from documentary evidence which may not be trustworthy but from incontrovertible evidence of the buildings themselves.

"Even the pointed arch only acquired from India the religious significance which eventually led the Saracenic builders to adopt it...Thus the very feature by which all Western writers have distinguished Saracenic architecture from the indigenous architecture of India was originally Indian. If this proposition is opposed to all architectural authority in Europe at the present day, it is only because Western writers through treating Indo-Muhammaden architecture as a sub-division of the Saracenic schools of Egypt, Spain, Arabia, and Persia, have left out of account the great mass of historical evidence bearing upon the arts of the West, which is afforded by the architectural monuments of India.

'When the Arabs started on their career of conquest, the first objects of their iconoclastic zeal were the temples and monasteries of the hated idolaters—The Buddhists of Western Asia. After smashing the images and breaking as much of their sculptured ornamentation as offended against the injunctions of their law, the buildings with the empty niches—the quondam Buddhist shrines—remaining in their solid walls were often converted into mosques.

"The hallowed associations of generations of Buddhist worshippers still clung to these desecrated shrines and the doctors of Islam found it necessary to explain them in a Muhammadan sense. Hence the Mihrab—the niche of the principal image of Buddha—came to indicate the direction of the holy city of Mecca. It was traced in the sand or woven in the prayer mat as a symbol of the faith.

"Remove the images and the sculptured ornament of the niches, and you find the ordinary Arab arch, the stilted arch, the foliated arch etc.

"The contemptuous name which Arabian historians gave to all the temples of the infidel in India—Boud Khana or Buddha House'—is one of the many proofs of the early connections of Buddhism with Islam. Buddhist influence penetrated much farther West than the borders of Asia and Europe. Prof. Flinders Petrie has found evidence of the presence of Asoka's missionaries at Alexandria; and the resemblance of the so-called horse-shoe arch in Moorish palaces and mosques of the 8th century A.D. and later, to the lotus-leaf arches of the 7th century Buddhist chapter-house at Ajanta can be easily accounted for by the presence of the Indian craftsmen in Egypt.

"Buddhist art had spread all over Western Asia in the previous centuries, and Buddhist-Hindu art was at its zenith when India received the first shock of Muhammadan invasions.

"Albiruni the Arab historian expressed his astonishment at and admiration for the works of Hindu builders. 'Our people', he said, 'when they see them, wonder at them and are unable to describe them, much less to construct anything like them.'

"Abul Fazal (wrote) 'It passes our conception of things; few indeed in the whole world can compare with them.'

'Sultan Mahmud of Ghazni could not refrain from expressing his admiration for Hindu builders...When he returned to Ghazni he brought back 5,300 Hindu captives doubtless the greater number of them masons and craftsmen...Timur the founder of the Mogul dynasty, used them five centuries later.

"When the Muhammadan dynasties—Arab, Turk or Mongol established themselves firmly in Hindusthan, the reversion of what we may call the pure Saracenic or Arabian characteristics to the old Indian or Buddhist-Hindu types becomes more and more evident.

"Of the thirteen local divisions of Indo-Muhammadan architecture enunciated by Fergusson, those of Gujarat, Gaur (गौड़) and even that of Jaunpur in spite of its pointed arches, are so conspicuously Hindu in general conception and in detail ...The Jami Masjid and other mosques of Ahmedabad are, as Fergusson says 'Hindu or Jain in every detail.' In two of the most important (styles), namely the Mogul and Bijapur styles, Fergusson and all other writers have ignored the Hindu element entirely and treated them both as foreign to India...It is Indian art, not Arab, Persian or European, that we must study to find whence came the inspiration of the Taj Mahal and great monuments of Bijapur. They are more Indian than St. Paul's Cathedral and West-minster Abbey are English."

The great Islamic invader Tamerlain who plundered and burned Delhi confesses in his Memoirs that mediaeval Muslims were so utterly devoid of any building skill that they were forced to spare the lives of the Hindus whom they deeply hated, so that they could be marched away to distant Islamic lands just to design and build buildings as grand and beautiful as the Hindu buildings in India. Tamerlain observes that before ordering a general massacre of Hindus taken prisoner "I ordered that all the artisans and clever mechanics, who were masters of their respective crafts, should be picked out from among them and set aside, and accordingly some thousands of craftsmen were selected to await my command. All these I distributed among the princes and amirs who were present, or who were engaged officially in other parts of my dominions. I had determined to build a Masjid-i-Jami in Samarkand, the seat of my empire, which should be without a rival in any country; so I ordered that all builders and stone masons should be set apart for my own special service," (page 447, vol. III, Elliot and Dowson's translation of Malfuzat-i-Timuri).

Admissions of Tamerlain, Abul Fazal, Albiruni and Mahmud Ghazni quoted above indicate the validity of Mr. Havell's observation that there is no such thing as Saracenic art in any part

of the world, much less in India. Even as far as Samarkand' Baghdad, Mecca and Alexandria all ancient and mediaeval buildings were built according to the architectural styles, techniques and skills developed by the Hindus.

Percy Brown, Fergusson and others of their following, all the world over, are, therefore, absolutely mistaken in their fond belief in a mythical Saracenic architecture. Saracenic architecture is only a figment of their imagination.

Havell was thus very near grasping the truth. But he too remained misinformed and misled by chauvinistic Muslim concoctions. Havell is right in holding that architecturally the Taj Mahal, the Red Forts in Delhi and Agra, the so-called Jami Masjids in Delhi and Ahmedabad, and the numerous fancied Islamic tombs like those of Akbar, Humayun and Safdarjang are all Hindu in concept and design. Havell would have been very happy, had he been alive in our own day, to know that the conclusion he arrived at from the architectural point of view is fully vindicated and corroborated by historical and documentary evidence too.

As effectively proved in such celebrated research books as "The Taj Mahal is a Hindu Palace," "Fatehpur Sikri is a Hindu City" and "Agra Red Fort is a Hindu Building" all mediaeval historic buildings in India from Kashmir to Cape Comorin are one and all pre-Muslim Hindu buildings. They were only captured and usurped and put to Islamic use. That is why though under use as tombs and mosques for centuries all those buildings look like Hindu temples and mansions. Students and scholars of history, archaeology and architecture and visitors to historic sites must, therefore, learn this new finding and suitably amend their earlier presumptions, assumptions, shibboleths and text books.

Even Havell's writings need a slight correction namely that the buildings which he believes to have been built during Muslim rule were built before Muslim rule began. Muslim invaders only captured those buildings and put them to their

own use. He perhaps suspected as much because we have quoted him above talking about "documentary evidence which may or may not be trustworthy." In this again Mr. Havell has been uncannily right. The claims made in mediaeval Islamic chronicles by fanatic flatterers and stooges that Muslim sultans and courtiers built any buildings are all baseless fabrications. They must never be believed.

10

INVADER TAMERLAIN SAYS OLD DELHI'S JAMA MASJID IS A HINDU TEMPLE

Chauvinistic Islamic chronicles and gullible British historians have for an unconscionably long stretch of time palmed off the canard that the 5th generation Mogul emperor Shahjahan founded Old Delhi and built its Red Fort and Jama Masjid.

All those three claims made on behalf of Shahjahan have no basis in history. Old Delhi originates at least from the time of the Pandavas since the Mahabharat contains numerous references to its landmarks like the Nigambodh Ghat. The Red Fort is an ancient Hindu fort. And the so-called Jama Masjid is an ancient Hindu temple according to no less an authority than invader Tamerlain himself who swooped on Delhi 230 years before Shahjahan ascended the throne.

The triple-credit given to Shahjahan itself reveals the falsity of the claim. If Shahjahan is credited with the founding of Old Delhi why should the Red Fort and the so-called Jama Masjid find separate mention? Are not those two buildings a part of Old Delhi? The very fact that Shahjahan is first credited with founding a whole city and then separately credited with founding its prominent buildings shows that all the three claims are fraudulent. They have no basis in history.

When we say that they have no basis in history we mean that there is not even a shred of paper in Shahjahan's court record or with the trustees of the so-called Jama Masjid to substantiate the claim that the Jama Masjid was built by Shahjahan. On the other hand we have a Muslim invader's own testimony of 230 years prior to Shahjahan that the so-called Jama Masjid is an ancient Hindu temple.

Tamerlain alias Taimurlang is one among the most notorious of India's Islamic invaders. He perpetrated many horrid massacres during his raids on various parts of India, mowing down as many as a hundred thousand Hindus at a time. Some of these massacre orgies were enacted in the streets of Old Delhi during Christmas, 1398 A.D. It is in the con ext of that stay of his in Old Delhi that Tamerlain refers to the so-called Jama Masjid. His notings in his Memoires titled "Malfuzat-i-Timuri" clearly imply that the so-called Jama Masjid was a Hindu temple What is more Tamerlain was the direct ancestor of Shahjahan who is falsely credited with having built the Jama Masjid of Old Delhi. Tamerlain was near about the 10th paternal ancestor of Shahjahan in the direct line. How then can Shahjahan be the author of a building which one of his forefathers had seen ten generations earlier?

We quote hereunder Sir H.M. Elliot's translation of Tamerlain's Memoirs "Malfuzat-i-Timuri" Elliot and Dowson, vol. III, pages 442 to 449).

"Sack of the City of Delhi"

"On the 16th of the month some incidents occurred which led to the sack of the city of Delhi. When the soldiers proceeded to apprehend the Hindus...many of them drew their swords and offered their resistance. The flames of strife were thus lighted and spread through the whole city from Jahan Panah and Siri to Old Delhi. The savage Turks fell to killing and plundering. The Hindus set fire to their houses with their own hands, burned their wives and rushed into the fight and were killed. (They) showed much alacrity and boldness in fighting. On Thursday and all night of Friday nearly 15,000 Turks were engaged in slaying, plundering and destroying When morning broke on Friday, all my army, no longer under control, went off to the city and thought of nothing but killing, plundering and making prisoners. The following day, Saturday, all passed in the same way, and the spoil was so great that each man secured from 50 to 100 prisoners, men, women and

children. On the following day Sunday, it was brought to my knowledge that a great number of infidel Hindus had assembled in the Masjid-i-Jami of Old Delhi, carrying with them arms and provisions, and were preparing to defend themselves. Some of my men who had gone that way on business were wounded by them. I immediately ordered Amir Shah Malik and Ali Sultan Tawachi to take a party of men and proceed to clear the house of God from infidels and idolaters. They accordingly attacked these infidels and put them to death. Old Delhi then was plundered...all the three cities of Delhi by name Siri, Jahan Panah and Old Delhi, had been plundered...From Siri to Old Delhi is a considerable distance...Siri is surrounded by fortification. Old Delhi also has a similar strong fort...I had come to Hindusthan to war against infidels...I had put to death some lacs of infidels and idolaters...I marched three kos to the fort of Firozabad, which stands upon the banks of the Jumna and is one of the edifices erected by Sultan Firozshah. I went in to examine the place. I proceeded to the Masjid-i-Jami where I said my prayers and offered my praises and thanksgivings for the mercies of the Almighty."

In Islamic terminology the term "Jami Masjid" or "Masjid-i-Jami" means "the chief temple." Tamerlain says that indfiels gathered in the Masjid-i-Jami to defend themselves. He further says that he ordered the building to be cleared of infidels and idolatry. Hindus couldn't have gathered in the building unless it was their temple. Tamerlain couldn't hope to clear the building of idolatry unless the Hindus had been worshipping their idols in it. Tamerlain also offers us an important clue to the exact location of the Jama Masjid. He says that when Old Delhi had been cleared of Hindu resistance he marched three kos i.e. six miles from Siri and first came to Ferozshah Kotla. He inspected it and then proceeded to the Masjidi-i-Jami to offer his thanks-giving prayers to praise Allah that the building had been wrested from the Hindus for Islam. The building known as the Jama Masjid of Old Delhi is hardly a mile from

Ferozshah Kotla. It is, therefore, quite clear that Tamerlain has been referring to the very building which we refer to as the Jama Masjid of Old Delhi in our own day. It is also clear that in 1398 A.D. when Tamerlain was in Old Delhi the so-called Jama Masjid was a Hindu temple in which Hindus had gathered for a last-ditch stand against Tamerlain's plundering, burning and massacring Islamic hordes.

Old Delhi is so-called because it is the oldest Delhi. Like the Old Fort alias Purana Qila it dates at least from the Mahabharat era. This is proved by Tamerlain still calling it Old Delhi even 230 years before Shahjahan. Tamerlain first riding to Feroz shah Kotla and then proceeding to the so-called Jama Masjid pin points Old Delhi and Jama Masjid as they are known to us today in the 20th century A.D.

Had Shahjahan founded Old Delhi it wouldn't have been called Old Delhi because it would have been the newest Delhi when the British still had their Indian capital at Calcutta. But Old Delhi has been bearing that name since times immemorial because every generation has known it as the original Delhi. That ancient city still has its old Hindu edifices in its winding by-lanes but like the main Hindu temple turned into the Jama Masjid by Tamerlain's depredations ancient Hindu temples of Goddess Kali are now being called Kali Masjids. Unfortunately this has happened all over India. There are mediaeval Kali Masjids in several towns. In medern terminology "Kali" means black while those fancied mosques are invariably white-washed. What explains this contradiction ? Why are mosques called "black" when painted white ? The answer is obvious they bear their ancient Hindu name and memory of being temples of Goddess Kali.

Another proof of Tamerlain's noting is found in the fact that nobody has any documents proving that Shahjahan erected the Jama Masjid in Old Delhi.

Even architecturally the building is a temple. Its domes have the Hindu inverted flower design on top. Muslim domes are not

capped with flowers. As an illustration the domes of the Pakistan embassy in Chanakyapuri may be observed. The so-called Jama Masjid also has the golden pinnacles of the straight Hindu stump type. Muslim pinnacles end in a crescent and star. All the Jama Masjid gateways are identical in pattern with the gateways of Delhi's Red Fort, of the Red Fort in Agra and those of Fatehpur Sikri. The Red Forts in Delhi and Agra and the whole of Fatehpur Sikri have been proved to be Hindu constructions. For this we refer the reader to two books titled "Fatehpur Sikri is a Hindu City" and "Agra Red Fort is a Hindu Building" sponsored by the Institute for Rewriting Indian History.

Thus, looked at from any angle, the so-called Jama Masjid of Old Delhi proves to be an ancient Hindu temple. Every clue points to the fact that it must have been the towering temple of the Old Delhi of the Pandavas.

Recently some minarets were reported to be showing signs of crumbling. The spacious arcaded verandahs-cum-galleries that surround the central court of the building form the Dharma shala of the temple. The three domes in such buildings in India represent the Indian trinity of Brahma-Vishnu-Mahesh. Islam has no such trinity. A genuine mosque should have only one central niche and not three.

There could be many such considera ions and proofs. Our research points to the need for a thorough de novo investigation into the origin of the building called the Jama Masjid of Old Delhi. The pathetic and blind belief that the building has from it very inception been a mosque is unjustified. Students of history, scholars, researchers, archaeologists, tourist officials, visitors and guides must no longer believe in mere hearsay when all evidence points to the conclusion that the so-called Jama Masjid originated as the main temple of the ancient township of Old Delhi. There is a simple and quick test to prove the claim of those who maintain that it is a mosque built by Shahjahan.

They should produce and publish the documents which prove that Shahjahan built it and handed it over to the ancestors of the present trustees. If they cannot then ou research leads to the conclusion that the very Hindus caught and converted inside their ancestral temple during Tamerlain's invasion are the converted temple's convert custodians.

11

THE PANDAVAS [NOT SHAHJAHAN] FOUNDED OLD DELHI

The popular belief that the city of Old Delhi was founded by the fifth generation Mogul emperor Shahjahan is unwarranted. It has no basis in history. The existence of Old Delhi can be traced back to the era of the Pandavas. The city of Old Delhi together with the ruins of massive buildings found for miles all around constituted the famed Indraprastha, the capital of the Pandavas.

During a millenium of Islamic invasions and six hundred years of rule in Delhi the alien junta made persistent and relentless attempts to obliterate from the public mind the Hindu origin of all cities and impor ant buildings and implant the belief that they were all Muslim creations. The British who succeeded them as the paramount power in India, out of sheer blissful ignorance of the earlier Machiavellian attempts, perpetuated that myth. As a result of such a 1200-year-long manhandling, Indian history is all distorted. The origin of the city of Old Delhi is a graphic instance of that colossal distortion. It is, therefore, that we propose to discuss the plethora of scattered evidence that is still available to prove that the metropolis of Delhi is at least as old as the Mahabharat era. By the metropolis of Delhi I mean not only the city of Old Delhi but all peripheral ruins currently known as Shri (mal-pronounced as 'Siri'), Hauz Khas, Vijay-Mandal, Purana Qila, Shergarh, Din Panah, Kilokri, ruins around the so-called Nizamuddin tomb, ruins around the so-called Kutub Minar, Ferozshah Kotla, the so-called Begumpura mosque and many other ruinous non-descript tombs and mosques. Together they all constitute the

magnificent and massive temples, mansions, forts and palaces of the Hindus who founded the glorious and expansive metropolis of Delhi.

It is a colossal mistake to believe that seven or 15 Delhis were founded at different times in different places by different monarchs. Just as the 20th century Delhi has many suburbs forming one big metropolis similarly the Delhi of the ancient Hindus was a vast sprawling metropolis whose expanse compared with that of leading cities of our own times like London, New York or Tokyo. In fact ancient cities like Delhi had to extend over miles and miles because the economy then was mainly agricultural. All the elite possessed large farmsteads. Also those were times when feudal chiefs, courtiers, noblemen, landlords, fief-holders and army leaders all commanded a retinue, a body guard and a contingent of troops. Therefore there used to be big manor houses (with big landed estates attached) which could accommodate large retinues of horses, elephants, palanquins, camels, mules, chariots, guns and the soldiery.

There were, furthermore, large serais (called Dharmashala) to accommodate large bodies of troops or other travellers going from one part of the country to the other. The ruins that we see around Delhi consist of all these. Far from having been erected by Muslim invaders or rulers they were all relentlessly stormed or destroyed by them. This is an instance of how history as it is taught at present is not only all distorted but is turned topsy turvy. That is to say Muslims who destroyed ancient Hindu mansions, castles, palaces and temples are being hailed as great builders.

This realization should serve to underline the necessity of tracing the real history of Delhi. In the Mahabharata era big cities were very often signified by the suffix "prastha" as in Tilaprastha (modern Tilpat), Paniprastha (Panipat), Yamaprastha (modern Agra), Vrikaprastha and Indraprastha (Delhi).

The Purana Qila alias Old Fort is generally admitted as being the oldest building extant and is believed to be associated with the Pandavas. If it is conceded that Purana Qila is the oldest building then by the same logic Purani Delhi (i.e. what we call Old Delhi) is the most ancient part of the metropolis of Delhi.

The British raised a city in the vicinity and called it New Delhi (though that is a misnomer because what we call New Delhi is dotted with ruins of very ancient buildings) precisely because an Old Delhi already existed at the time they consolidated their rule in India in the early nineteenth century. That part of the city would not have been called Old Delhi had Shahjahan raised it because in that case the city would have been the newest Delhi known to the British before they built their own. It should be clear, therefore, that Old Delhi bears that name because it has been known to every generation as the oldest Delhi and, therefore, it is at least as old as the Mahabharata era.

The claim that Shahjahan raised Old Delhi is untenable also from other considerations namely Shahjahan is supposed to have raised a city called Shahjahanabad. If that were true, Old Delhi should not have been known to us as old Delhi but as Shahjahanabad or New Delhi. A name given by Shahjahan to a newly founded city would not have vanished into thin air just for nothing and got substituted by the name Old Delhi. This unexpectedly leads us to another distortion namely that Shahjahan and his henchmen tried to foist the name Shahjahanbad on the city of Old Delhi but they obviously failed miserably because the name Old Delhi had apparently taken such deep roots in immemorial Hindu tradition that it refused to be uprooted even through 600 years of Islamic effort.

Incidentally Shahjahan was not the first alien Muslim monarch who tried to change the name of the ancient Hindu Delhi. Almost every Muslim monarch tried that before. That is how Shree (misspelt as Siri) is ascribed to Allauddin Khilji.

Tughlaqabad to Ghiasuddin Tughlaq, the Kutub Minar area to Kutubuddin, the Hauz Khas area to Ferozshah Tughlak besides of course the distant Ferozshah Kotla also, and the Purana Qila area to Shershah. Humayun, the great grandfather of Shahjahan had earlier tried to foist the name Din Panah on the city of Old Delhi but that name didn't stick and so Shahjahan in his own times tried to give it a new Islamic name. Historians have apparently been duped by this naming game into believing that each alien Muslim, even though he ruled for as small a period as five years, built grand cities and magnificent mansions though he was all the time engaged in fighting fierce feuds with his own kin and bloody wars against India's Hindu rulers. That conquerors change names of captured buildings or townships is a tradition common to all people. Did not we change the name of the Viceregal House in New Delhi to Rashtrapati Bhawan? Would it not be then foolish for any future historian to assert that New Delhi's Rashtrapati Bhawan was built by the first president of independent India in the 20th century?

That the city of Old Delhi existed much before Shahjahan is also proved by a noting of the invader Tamerlain who swept into Delhi on a whirwind massacre spree in 1398 A.D. That was 230 years before Shahjahan came to the throne. Tamerlain mentions "Old Delhi" in his memoirs (pp. 442-449, vol. III, Elliot & Dowson). Imagine the temerity or the ignorance of those who assert that Old Delhi was founded by Shahjahan when 230 years before him we find a specific mention of Old Delhi by Shahjahan's own ancestor. Similarly other cities in India like Ahmedabad ascribed to Ahmedshah, Allahabad to Akbar, Ferozabad and Hissar to Ferozshah are all ancient Hindu cities on which alien names and authorship have been foisted.

Another very important indication about the Hindu antiquity of Old Delhi is the location of its ancient cremation ground known as Nigampodh Ghat. By traditional Hindu practice the cremation ground is at one extremity of the township. The

Nigambodh Ghat marks the northern extremity of Old Delhi as may be seen from its massive wall ending just there. This NiGambodh Ghat finds repeated mention in the Hindu epic, Mahabbarata. The Pandava brothers used to perform the funeral rites of their kin on the Nigambodh Ghat.

Correspondingly at the southern extremity of the Old Delhi wall is Rajghat alias the King's bank part of the Yamuna river. The Pandavas ruled Delhi, hence the name Rajghat. That Old Delhi should extend exactly from Rajghat to Nigambodh Ghat which is mentioned in the epic Mahabharata, is clear, incontrovertible proof that Old Delhi has peen existing since the times of the Pandavas.

It, is, therefore, possible that the Red Fort itself has its origin in the hoary Pandava era. This seems plausible because the Yamuna bank at the rear of the fort gets its name Rajghat from Hindu Rajas who used to climb down to the river front for their daily baths and rituals.

Whether or not the existing walls of the Red Fort belong to the Pandava era it seems quite certain that the site of the Red Fort is an ancient Hindu royal seat even as we call Somnath an ancient Hindu temple though it was re-erected as many as seven times.

One very unique feature which proves the ancient Hindu ownership of the Red Fort is the royal Hindu insignia which may be seen graphically depicted inside the Khas Mahal alias the King's own apartment. All these days it has been chauvinistically and fraudulently misrepresented as embodying the Muslim crescent. Readers may, therefore, once again go to the Red Fort and have a second, close, hard look and note that it is not a crescent but a pair of swords laid hilt to hilt curving upwards. These sword blades signify royal might which is the foundation of all administration. At the centre of the panel just above the hilts is the sacred Hindu Kalash (water pot). This represents the sacred founding of the realm. On it is placed a lotus bud

to represent wealth, prosperity and peace. From that bud juts out a shaft balancing a pair of scales to signify that the main function of the administration is to ensure justice for all. This panel is further dotted by small representations of the midday sun shining in all its brilliance, because most Hindu royal dynasties claimed descent from the Sun God, and the sway they held was likened to the midday splendour of the Sun scorching the enemy and warming the citizenry. In the arch above is a bigger central representation of the brilliantly gilded royal sun. That sun shines on the whole panel from the canopy-like arch sheltering the panel. At the two sword-points are two conch shells representing Lord Vishnu because the king is believed to be an incarnation of Vishnu the protector and nourisher. Two other larger conch-shells may also be seen at the left and right corners of the base of the panel.

Whether this royal insignia belongs to the Pandavas or King Anangpal of the 11th century A. D. or to some other Hindu monarch may be investigated but it certainly is not Islamic or of any later-day Hindu. It may be that this royal Hindu insignia is a very rare and ancient Hindu sign which though seen by millions for several centuries has been lately mistaken to be of Islamic origin. This insignia should start a hunt for similar other ancient Hindu insignia in other buildings and impel scholars to see whether it could belong to the Pandavas.

That the Red Fort apartments are identical in plan with royal apartments described in ancient Sanskrit literature like "Harsha Charita" and Banabhatta's "Kadambari" has been proved with line drawings and comparative tables in the cultural study of those two Sanskrit classics by the late Mr. Vasudev Sharan Agrawal, a former archaeology official and later a professor of Indology in the Banaras Hindu University. Our research finding that all prominent historical buildings from Kashmir to Cape Comorin are of pre-Muslim Hindu construction had not been widely known when Mr. V. S. Agrawal died and, therefore, he probably carried the mistaken impression

like all others that the Taj Mahal, the Red Forts and such other buildings were commissioned by the alien mediaeval Muslim royalty reigning in India. Even then he could not resist noting that the apartments in the Red Fort in Delhi were identical with those described in ancient Sanskrit literature as belonging to ancient Hindu kings. He has devoted several pages and a number of diagrams to explaining this finding of his. Our finding that Old Delhi's old mansions are all of Hindu origin dating back to the Pandavas thus finds surprising support from a scholar who was not only uncommitted to our view but perhaps having never heard of our findings belonged to the opposite school which believed all mediaeval buildings to have been commissioned by an alien Muslim junta as tombs, forts and mosques.

Even lay visitors may visually satisfy themselves about the Hindu characteristics of the buildings inside the Red Fort by walking or driving along the rearside of the rampart and noticing the buildings. Their ribbed domes, the curving roofs, pegs sticking out from those roofs, octagonal kiosks and the conical arches leading to the erstwhile river-front will irresistibly bring to his mind the vision of river ghats at places of Hindu pilgrimage bristling with similar Hindu buildings.

A couple of furlongs from Rajghat is an ancient Hindu citadel at present euphemistically called Kotla Ferozshah. Because of that grafted Islamic name tourist and archaeological literature has tended to represent that ruined building as having been built by the Muslim sultan Ferozshah Tughlaq. Ferozshah himself has never claimed that he built anything nor has he left us any record of having commissioned any building. His was a frustrated reign of two crushing defeats in Bengal and two in Sindh. Only a stooge called Shams-i-Shiraj Afif two generations younger than Ferozshah makes some vague building claims in favour of his grandfather's benefactor. And in an effort to cover up the fact that Ferozshah spent a part of his life in a ruinous Hindu citadel sporting the towering Ashokan pillar, that chronicler has recorded a canard that Ferozshah

uprooted two Ashokan pillars from some villages north of Delhi and having got them transported to Delhi had one raised on his 'own' citadel and the other on the ridge. A fanatic mediaeval Muslim monarch would never raise a pillar with heathen, Hindu inscriptions over 'his' citadel. He would rather have it hauled down. But Ferozshah couldn't do that for fear that the Ashokan pillar if uprooted would leave a gaping hole in the topmost storey and would crush all the nether storeyes if it fell with a thud. Therefore Ferozshah Tughlaq had to make do with a hated Hindu pillar towering over the citadel he chose as his residence in a terrain dotted with similar ruins—the handiwork of alien Islamic invaders preceding him. Court stooges had then to somehow explain away Ferozshah choosing to live in a castle bearing an ancient Hindu pillar. Those stooges, therefore, planted the canard in history that Ferozshah himself, out of sheer fancy, had an Ashokan pillar hauled from far away to be raised above his palace in Delhi.

What we conclude from the above analysis is that the castle known as Ferozshah Kotla is Ashoka's own palace because it bears his pillar on its terrace. The ruined state of the castle is also proof of its having been subjected to several Islamic invasions from Mohammad Ghazni (early 11th century) onwards.

That Ashoka's castle should be located within about a mile of the Red Fort is further proof that what we call Old Delhi existed from the times of the Mahabharta era and was not founded by Shahjahan in the 17th century. According to currently accepted chronology Ashoka ruled in the 3rd century B.C. and the Pandavas lived in the fourth millenium B.C.

It was but natural for King Ashok to raise his citadel just outside the Old Delhi of the Pandavas.

Old Delhi is located on the west bank of the Yamuna. This too accords with ancient Hindu tradition because citizens of Delhi used to go to the Yamuna in the dark hours of early morning for their holy bath and facing east offer oblations to the rising sun standing in the river stream.

For citizens who could not go to the proper Yamuna bank because of age, infirmity or sickness a canal of the Yamuna was provided by the Pandavas to course its way through what we call Chandni Chowk. This ancient highway was then divided into two by the Yamuna canal flowing through its centre. On either side were Hindu flower plants, sacred trees like the Tulsi and temple ghats. The present Gauri Shankar temple is one of those. During incessant Muslim raids the canal got gradually filled up with the debris of temples and ghats destroyed by Muslim invaders. It is, therefore, wrong to assume that Ferozshah had commissioned that canal. On the other hand in his time the canal had been already badly clogged.

Around the axis of that canal, extending from the ancient Red Fort to the Shiva temple currently known as Fatehpuri Mosque, was a network of lanes and by-lanes ensconced by a massive town-wall protecting the residents, like a pearl held firmly inside its shell. The city of Old Delhi needs, therefore, to be studied as an excellent example of ancient Hindu town-planning.

At one end of the highway-cum-canal of that metropolis of Old Delhi was the Hindu king's palace-cum-citadel known as the Red Fort alias Lalkot. At the other end was the Shiva temple since Shiva was the royal deity of India's ruling class, namely the Kshatriyas. They are over a mile apart. The ending "puri" is proof of its ancient Sanskrit name. The Islamic term "Fateh" signifies a "conquered" Hindu locality. What is currently believed to be the Fatehpuri Mosque is, therefore, an ancient Hindu royal temple. This conclusion is further reinforced by a small pedestal still to be seen in the centre of the main gateway of that so-called mosque. The idol of Lord Ganesh, son of Lord Shiva, used to be placed in that tiny pandal at the entrance as is the Hindu custom.

Let us now proceed inside the so called Turkman Gate. Ambling along the narrow street about two to three furlongs one sees a blind alley at the left. A few yards inside one is

confronted right infront by a straight flight of stone steps. Atop is an ancient Hindu building. It is now whitewashed but is still incongruously known as Kali (meaning black) Masjid (mosque). Its gateway is of the Hindu lintel-post type. It has two slender pillars-cum-bastions flanking it. Muslims, at least in India, are wont to whitewash Hindu buildings captured to be used as mosques. Why then does the 'white' mosque bear the name (black) 'Kali'? The answer is very simple. Kali is the name of a Hindu goddess, the consort of Lord Shiva who used to be worshipped by Kshatriyas i.e. the Hindu ruling class. When that Kali temple was captured by invading Muslims it came to be designated as the Kali mosque. If, therefore, one scours the winding lanes of Old Delhi one can still come across very ancient Hindu edifices inside its unsuspected recesses. They are the few specimens of Hindu architecture of the Mahabharata era though currently unfortunately they are being designated as mosques and tombs. Incidentally even those who hang around it as fakirs are mostly decendants of Hindu converts attached to those seized temples as priests or other attendants.

Let us now come out of that alley and proceed further down the narrow winding street with our back turned on the Turkman Gate. About a mile inside from the gate one comes across a spacious roofless room of massive walls where Sultan Raziya and her sister lie buried. Sultan Raziya ruled Delhi over three centuries before Shahjahan. As the sisters lie buried in a crowded street of Old Delhi inside a roofless ancient mansion is it not absurd to believe that Shahjahan founded Old Delhi.

Sultan Raziya was ruthlessly killed in the ageold Muslim tradition of royal internecine feuds. Muslim rule came to be established in Delhi only a few decades before her. Since she lies buried in a massive mansion in a crowded locality it is clear that Old Delhi with its narrow winding lanes existed at the inception of Islamic rule at the beginning of the 13th century and is, therefore, an ancient Hindu city. This little detail

completely refutes the thesis that Shahjahan founded Old Delhi in the 17th century A.D.

According to a belief current in our own days initiated by the wily Cunningham there were seven cities of Delhi. This is a gross error. Like many other ancient Indian townships Delhi was surrounded by seven walls. One wall encloses what we call Old Delhi from Delhi gate to Kashmere gate. The second wall used to enclose Ashoka's palace currently called Ferozshah Kotla. The contour of that wall can be traced from the so-called massive 'Khooni' gateway standing at an oblique angle on the highway that passes in front of Ashoka's palace. The third wall enclosed the area currently known as the Indraprastha Estate housing the Indian Institute of Public Administration, the Accountant General's office etc. The fourth wall passed close to the Purana Qila alias the Old Fort. Ruins of that wall with a massive gateway leading to the National Stadium may still be seen standing in all its ancient Hindu glory bearing Hindu designs in white and red. The fifth wall enclosed the ruins that we see around the so-called Nizamuddin tomb. The sixth wall enclosed the ruins known as Vijaymandal, Hauz Khas and Begampuri Mosque. The seventh wall surrounded the areas currently known as the Kutub Minar complex, Tughlaqabad and Sooryakund.

So vast was Delhi—ancient Hindu India's magnificent sprawling metropolis abounding in mansions and temples and peopled by a wealthy, prosperous, happy citizenry who had evolved the world's most scientific and advanced social and political system.

In it were palaces of a thousand pillars often referred to in the chronicles of early Muslim reigns. There were also other mansions known as Lal Mahal and Chausath Khamba (the one with 64 pillars) portions of which may still be seen near the so-called Nizamuddin tomb. What are believed to be Humayun's and Safdarjang's tombs are also ancient Hindu palaces.

Ancient India had almost an unbroken chain of townships and manor houses extending from north to south. These may be traced even today. As we proceed south we come across so-called Tughlaqabad, Ballabhgarh, Chhatrapur, Kosi Kalan, Deeg, Bharatpur, Kumher, Govardhan, Gokul, Mathura, Vrindavan, Kakrauli, Nagarchain, Sikandra, Agra, Kirauli, Kanwaha, Fatehpur Sikri in an unbroken continuity.

Ancient Delhi boasted of a long chain of magnificent river ghats from Nigambodh (for cremations) to Rajghat (recalling ancient Hindu royal splendour). But all these townships and river ghats and royal mansions and temples were reduced to rubble and ruins or were stamped out of existence during a millenium of alien invasions and raids from Mohammad-bin-Kasim to Bahadurshah Zafar. The notion that Delhi is a group of Muslim townships must, therefore, be abandoned. Instead it must be realized that ancient Hindu Delhi extended at least from the Sooryakund to Kashmere Gate—roughly about 16 miles. This vast metropolis was broken up into isolated localities of gaping and desolate ruins because of incessant Islamic raids. But even those ruins can still instruct the discerning in the glory, wealth and power of the ancient Hindus and their town-planning and defence-systems.

The belief that only the Purana Qila (Old Fort) in Delhi belongs to the Pandava era is unfounded. The Kuru royal house consisted of 100 Kaurava and five Pandava princes, their elders, wives, princesses and a large entourage. All these could not have been confined to the Purana Qila alone. Therefore the entire terrain of Delhi dotted with ancient ruins belongs to to the Mahabharata era.

12

DELHI'S RED FORT IS HINDU LALKOT

Those purchasing tickets to witness the nocturnal Son et Lumiere spectacle inside the Red Fort in Delhi seem to be blissfully unaware that they are being told only a part of the story and are, therefore, not getting their money's worth.

The spectacle begins haphazardly with the bland statement that the fifth generation Mogul emperor Shahjahan built the Red Fort in the 17th century A.D. This is a historical blunder. The Red Fort has been in existence centuries before Shahjahan.

General Cunningham who was first assigned the task of conducting an archaeological survey of India, deliberately misrepresented that all mediaeval buildings in India were built by Muslim invaders. On page 134, Vol. 1 of his report (published in 1871) A.D.) he says "The seven forts of which remains still exist, are, "according to my view the following." Then he proceeds to make random, dogmatic statements that Siri was built by Allauddin in 1304 A. D. and Tughlabad by Tughlaqshah in 1321 etc. A simple impromptu question will reveal these conclusions to be faulty. The crucial question we ask is : Can big townships be founded in a single year ?

Subsequent historians have blindly repeated the above assumptions without realizing that they are based on nothing better then Gen. Cunningham's cunning concoctions. How dangerous and misleading such can be, especially when they relate to buildings in Hindusthan credited by one alien like Cunningham to other aliens like the Khiljis and Tughlaqs, is illustrated by the history of the Red Fort.

Cunningham's "my view" approach has no place in historical research unless the "view" in backed up with strong evidence and weighty arguments. Far from producing any such Cunningham prefaces his dogmatic conclusion with an imponderable number of "if"s and "but"s. On page 152 of his report he notes "if" the site of the Red Fort "may be fixed" by the position of Anang Tal, as well as by that of the Iron Pillar then the grand old fort which now surrounds the Kutb Kinar is "in all probability the very Lalkot that was built by Anangpal." This passage should be enough to convince the reader of the very hazy, slippery and absurd fabrications on which Indian archaeology and history have been basically founded. It, therefore, becomes necessary to investigate the origin of the Red Fort in Delhi.

Let us note at the outset that the term Red Fort is the exact translation of the term Lalkot. The second point which may be noted is that there is only one ancient building in Delhi which can be visually identified as Lalkot. That is the Red Fort. There is none other which meets that description.

The public has also not been told that there is not even a single shred of paper available in the court record of Shahjahan's reign with the remotest allusion to the building of the Red Fort by him. Had Shahjahan built the fort there should have been papers pertaining to the acquisition of land, its survey, design drawings of the fort, bills and receipts for the material ordered, day-to-day expenditure sheets and muster rolls of the labourers employed ? There is no such record, not a bit of it.

The inside of the Red Fort is scrawled with many Islamic inscriptions but in none of them is there any claim of Shahjahan having built anything. The inscriptions are all absurd, irrelevant scrawls like the ones with which irresponsible picnickers spoil others' buildings. As an illustration we quote one which says "God is great ! God is holy ! How beautiful are those painted mansions and residences. (They are a) part of

the high heaven. I may say the high-souled angels are desirous of looking at them .." etc. etc. The inscription goes on thus bla ..bla..bla..interminably. Do real owners or builders disfigure their own property with such nonsensical writing ? Will not an owner-builder etch, if at all, a relevant inscription recording the date, and the purpose of a building, giving the name of the owner ? But Islamic inscriptions in India never do that. They indulge in incoherent, irrelevant, absurd ramblings.

We may here refer to a couplet scrawled in the Hall of Private Audience alias Diwan-i-Khas. It says "If there be a veritable paradise on earth, it is here, it is here." It ends there abruptly without enlightening the reader as to who appraises the mansion as a veritable paradise, who built it, when and for how much ?

But let us not leave it at that. Though the couplet reveals nothing positive we may draw a number of adverse inferences from it. Firstly, since the inscriber is shy of saying anything about the origin of the building it is clear that the inscriber is a mere interloper and not the owner—builder. Secondly, only a usurper praises a building sky-high. The real owner—builder very modestly terms his own creation as a mere "cottage" or "hut." The usurper boasts about a building because he has fought to capture it. Applying another psychological test we find that a husband would never publicise his wife's charm and beauty from housetops and road-squares but a kidnapper would loudly proclaim the beauty of a kidnapped woman if only for sheer justification of his dare-devil act. This analogy also proves that the Persian inscriber describing the Hall of Private Audience as a paradise could not have been its builder.

The visitor to the Red Fort may also note that in the central apartment called the Aramgah alias Khas Mahal alias Khwabgah the ancient Hindu royal emblem is still there graphically depicted for everyone to see. This consists of a large representation of the shining sun in the arch above. On either

side of it is the sacred Hindu letter (OM). Just under the arch is a panel dotted with a number of smaller representa'ions of the sun. In their midst stands a pair of scales. The central shaft of the pair of scales emerges out of the Hindu lotus bud. The lotus bud itself stands on the sacred Hindu Kalash (pot). Immediately below the Kalash is a pair of sword-blades laid hilt to hilt curving upwards like brackets around the pair of scales. Four conches, so sacred to the Hindus, may be seen on the panel. Two of these are at the sword tips and two in the left and right corner of the panel base.

This brings us to what may have been a subtle fraud or blind naivete' of historical research. The pair of sword blades that we have referred to above have all along been misrepresented as the Muslim crescent. We would, therefore, urge photographers, artists, visitors, ebservers, historians and archaeologists to go to the Fort and once again have a careful second look at the panel to satisfy themselves that the so-called crescent is a pair of swords with their hilts unmistakably identifiable. That knocks the bottom out of the Shahjahan legend of the fort because that fancied crescent had all these days been used as prima facie proof of the fort's Muslim authorship. Contrarily we have enumerated above the many exclusively Hindu symbols which abound in the panel to the exclusion of anything Islamic.

The ancient Hindu terminology associated with the fort's interior persists despite centuries of hectic efforts to graft Islamic terms like Tasbih Khana and Tosha Khana. The anicent Hindu names that stick are Rang Mahal, Gulal Badi, Chhota Rang Mahal, Shravan Mahal, Bhadrapad (Saven-Bhado) Mahal, Chhatta from Sanskrit "Chhattra" (Canopy) for the shopping corridor inside the Lahore Gate, Keshar Kund, Mansamman Burj) mis-pronounced as Musamman Burj), Sheesh Mahal, Moti Mahal, Rupa Mahal, Hira Mahal etc. These latter three exist only in name. They got destroyed during Muslim onslaughts and subsequent turbulent Muslim regimes.

In the very apartment which houses the royal Hindu insignia of the pair of scales the rooms have doors with elephant heads surmounted with mahouts. Had the Muslims built the Red Fort they would never have ordered idolatrous elephant and human figures for door knobs. Similar life-size elephants also stand on either side of the Delhi Gate of the fort. Visitors are not allowed to enter the fort by the Delhi Gate but they may use it as an exit and may then notice the elephants. These elephant statues were erected by the British Viceroy Lord Curzon after he saw the origional Hindu elephant statues hammered down into 125 pieces and buried inside the fort. According to Bernier those Hindu elephants had been erected outside the Hathipol alias the elephant gate of the Nagarkhana alias Music House which now houses British army relics.

The architecture of the fort is all Hindu. Its domes are all flower-capped. The fort is an irregular octagon like the ancient Hindu city of Ayodhya. Its cupolas and bastions and kiosks are all octagonal. Only Hindus have special names for all the eight directions and they also have supernatural guards for those eight directions.

At the rear of the Red Fort, connected with a bridge, is a fortified bridgehead abutting on the Yamuna river. That portion of the fort is called Salimgarh. Since Salim was the father of Shahjahan his name is clear proof that the Red Fort existed even durieg Shahjahan's father's time.

The mosque inside the fort (The Pearl Mosque) is attributed to Shahjahan's son Aurangzeb. The very fact that Shahjahan, though a fanatic Muslim himself, had no mosque inside the fort proves that he possessed the fort as an occupant and not its builder.

In the Bodleian Library, in Oxford is a painting depicting Shahjahan receiving the Persian ambassador in the Diwan-i-Aam, Red Fort, Delhi in 1628 A.D. That painting has been reproduced on page 32 of the Illustrated Weekly of India dated

March, 14, 1971. Since Shahjahan came to the throne in 1628 he could not have received that Persian ambassador in the Red Fort in the same year if the fort had not been in existence earlier.

Mr. Vasudeva Sharan Agrawal an ex-archaeology official and also a well known indologist has drawn charts in his book "Harsha Charita—Ek Sanskrutik Adhyayan" and has given elaborate descriptions proving that the royal apartments inside the Red Fort are identical with those described in ancient Sanskrit literature as belonging to Hindu kings.

A Government of India publication (1932 A. D.) titled "Delhi Fort A Guide to the Buildings and Gardens notes on page 1 that Shahjahan entered the fort for the first time to hold court by a back (riverside) door. Had Shahjahan been the builder of the fort he would have made a state entry by one of the city gates and would not have entered the fort stealthily by a minor back door.

For the sake of brevity we now mention a number of other proofs without elaboration. The Hindu sun emblem is carved all over the fort from the outermost gate to the innermost apartment. Even the so-called Pearl Mosque has the Hindu sun depicted on its inner marble walls in the upper portion. On the inside of the entrance marble arch are depicted on either side a cluster of five fruits. They represent Naivedya alias Prasad (the holy Hindu offering to God). These carvings indicate that the so-called Moti Masjid is an earlier Hindu Moti Mandir (temple). This is further borne out by the fact that in the centre of its inner court is a fountain with its spout stolen. Chandni Chowk, the main highway stemming from the Lahore Gate of the Red Fort is entirely inhabited by Hindus. Had Shahjahan built the fort he would have populated the main highway with Iranians, Turks, Arabs, Abyssinians and Afghans who constituted his near relations and influential courtiers ? All arches in or about the Red Fort, small niches to towering gateways, depict the Hindu flower emblem at their

shoulders. The river bank at the rear of the fort is known as Rajghat which proves that generations of Hindu Rajas lived in the Red Fort for centuries before Shahjahan. Had only Mogul Badshahs from Shahjahan onwards lived in the fort the river bank should have been called Badshahghat and not Rajghat? The shrines nearest to the fort are all non-Muslim such as the Jain Red temple and the Gauri-Shankar temple. They wouldn't have been there had Shahjahan built the fort.

There are many many such proofs if only the public and the government care to investigate the history of the Red Fort in Delhi. In the meantime let not the Government—sponsored Son et Lumiere spectacles and history books and students, teachers and archaeology officials repeat the silly mistake of proclaiming that the Red Fort in Delhi was built by Shahjahan since it was built centuries before him by Hindu royalty.

13

LOVERS AND ARCHITECTS

Browsing through the back numbers of a Bombay magazine "Marg" devoted, I believe, to art and culture my attention was arrested by the amorous and intriguing title of an article. The title was "Shahjahan the Lover and Architect."

In a way there was nothing special about the title because many others have written more or less in the same vein for approximately three centuries implying that Shahjahan, and perhaps almost every Muslim ruler, at least in India was not only a great patron of art, letters and sex but was himself an accomplished architect who could by a few deft strokes of his pencil in no time and with the greatest ease produce detailed blueprints for wonder buildings off his drawing board like a master architect showing off his skill and shaming a bunch of novices or first-termers at a school of superior architecture.

This is not all. It is further implied, as is evidenced by the title quoted above, that Shahjahan (and of course every mediaeval Muslim overlord for that matter) could produce building plans even while making love to one or more curvacious and cuddle-some inmates of his teeming harem. That those mediaeval Islamic potentates also simultaneously quaffed strong spirituous liquors and took liberal helpings of poppy and other stupefying drugs is borne out by history.

That those august Islamic majesties were either stark illiterates or at best had been taught to decipher a few lines of the Koran, is another point which these 'jay' writers on history art and architecture have never cared to take into account.

Obviously those who have been fancying Shahjahan and other mediaeval Muslim royalty as playing two simultaneous and very effective roles as lovers and architects have devoted no thought to all the horried, weird and bizarre implications of their wild guesses. I call them "wild guesses" because there is not a single contemporary, authentic historical claim made by or on behalf of any mediaeval Muslim ruler that he was an accomplished architect. Therefore the only basis for these writers imagining over-drunk and over-drugged, lascivious mediaeval Muslim monarchs to have been wonder-architects is mere rumour or hearsay.

That such writing has been contributed to serious, professional magazines or to books enjoying high status world patronage, by writers sporting formidable professional reputations as historians or architects, who never cared to verifv the basis of the important topics they discussed, graphically illustrates the tragedy of the study of Indian mediaeval art, architecture, history and culture. This is also an indication of the nonchalant and careless way in which such subjects are dealt with in schools and colleges and institutes of higher learning not only in India but all over the world wherever Indian history and Indology are studied and taught.

I wonder whether any school of architecture with its 'studied' if not tutored trail of Shahjahan's reputation for amour and architecture will hereafter confer on its qualifying students at the annual convocation the gracious degree of "Lover and Architect" in the right royal Shahjahan tradition !

If no school of architecture is prepared to introduce this change in the degree it confers on its alumni I wonder whether those practising the art would themselves care or dare to proclaim themselves as "M/S Tom, Dick & Harry—Lovers and Architects" on signboards outside their residences and practising premises ! If amour appended to architectural skill seems to enhance Shahjahan's majesty there is nc reason why it

should not as well promote the business prospects of lesser mortals practising as professional architects !

The implication of calling Shahjahan "Lover and Architect" is that of all branches of learning, architecture alone is so degenerate and facile that sexual aberrations not only don't matter but actually help architectural expertise; that drawing building plans of highly ornate, massive and majestic buildings like the Taj Mahal requires no professional training nor any professional tools because history does not mention Shahjahah having had any building plan-drawing equipment in his possession or any tuition in architecture. In fact it is further implied that to be on very famliar terms with one or more women is equivalent to keeping terms in a school of architecture and so by either method one can qualify as an architect. I wonder whether those teaching or learning architecture would admit of such a lecherous alternative to attending architectural tuition as is conveyed by the description "Shahjahan the Lover And Architect" which has either been vividly spelled out or almost invariably assumed in all writing on or about the Taj Mahal.

Even as it is the description of Shahjahan as lover and architect has no basis in history. What is implied in calling him "lover" is that Shahjahan was faithful as a husband to Mumtaz and did not have sexual relations with other women. But history is replete with references to the contrary. Mogul harems have been known to consist of at least five thousand women. Besides, Shahjahan is known to have had illicit relations with wives of his own kin like brother-in-law Shaista Khan and wives of courtiers like Khaliullah Khan, and as some suspect even with his own eldest daughter Jahanara. Glimpses of some of his amorous pursuits may be had in tae book titled "The Taj Mahal is a Temple Palace" by this author.

The same book explains that Shahjahan did not build even a single building of the numerous ascribed to him. On the other hand Shahjahan's own court chronicle namely the Badshahnama records that Shahjahan had ordered that not even a

single Hindu temple must be left standing in his realm. Accordingly in the district of Allahabad alone 76 temples were destroyed. The Taj Mahal building itself was commandeered from Jaisingh as is apparent from the admission on page 403, vol. 1 of the Badshahnama. Therefore if at all Shahjahan has to be described with epithets derived from historical accounts he merits to be described not as "Lover and Architect" but as "Usurper and Womanizer", "Destroyer and Desecrator", "Torturer and Usurer" and as "Rebel and Fanatic."

The above epithets find ample basis in accounts of his reign because Shahjahan is known to have rebelled during the lifetime of his father emperor Jahangir and is also known to have been in the habit of threatening captured Christians and Hindus to become Muslims under pain of torturous death.

To believe Shahjahan's infatuation for Mumtaz to have led to the creation of the Taj Mahal is also illogical and absurd from many other points of view. Firstly a man's craving for the sexual company of a woman is a debilitating, incapacitating and disabling emotion. Never does amour instil any special energy in man. The only two things known to be born out of man-woman love are a boy or a girl—never a building. This is elementary psychology. Similarly to believe that Shahjahan showered all his love on the dead body of Mumtaz but built nothing for her while she was alive is another absurdity. One who would not pamper a woman while she lived would not wax generous on her corpse. Moreover if the building of the Taj Mahal is supposed to justify the description "Lover and Architect" for Shahjahan would we not have to tag similar descriptions to other Muslim monarchs who are supposed to have built the Bibi-ka-Makabara at Aurangabad, Akbar's so-called tomb at Sikandra, Safdarjang's so-called tomb in Delhi and many others ! For instance some nondescript Hamida Banu, a childless widow, one of the 5,000 in emperor Humayun's harem is, (albeit falsely), credited with having erected the fabulous Humayun tomb in Delhi. Should not history then describe Hamida Banu too as "Lover and Architect ?"

That leads us to another side of the question. Mediaeval Muslim princesses, sultans and courtiers are also credited with having built numerous mosques in addition to tombs galore. If those who built fabulous tombs for their spouses deserve to be called "Lovers and Architects" should not those same individuals believed also to have built mosques be called "Lovers and Saints" or "Lovers-cum-Architects" or as "Religious By Day And Frivolous By Night" or as "Lovers of Baal and Belles." Many such enchanting title-twins could be coined by the imaginative to pair with the assiduously built up fanciful image of individuals like Shahjahan the fancied "Lover and Architect".

Those prescribing architectural curricula and people aspiring to qualify as architects would do well to ask scholars of Indian mediaeval history to elucidate how Shahjahan combined infatuation for women with devotion to architectural studies. If these two pursuits are found to be complementary to each other there is no reason why academic studies should be considered an onerous drudgery by the densest dullard on earth. Every other branch of study could be made as romantic as Shaejahan is fancied to have made the study (or was it only practice) ?) of architecture.

It remains to be seen whether a woman aspiring to be an architect will also considerably enhance her academic prospects by amorously teaming up with one or more men. And since Shahjahan had five thousand known consorts and in addition his many amorous side-adventures it will take some complicated experimentation to find out whether 1 : 5,000 is the right ratio for any architectural hopeful whether man or woman, or he or she could do with anything more or less. In any case the mathematicians/statisticians working out the right permutation combination will have a hectic time and perhaps the time of their lives in trying out all the possible permutations-combinations that would make one an ideal "Lover—Architect," of the Shahjahan standard or even one better.

Historians and architects and perhaps mere "Lovers" would naturally want to be associated with any such team of mathematicians/statisticians trying to figure out the right quantity of amour and architectural training that would turn out ideal "Lovers and Architects." Whether the aspirants would have to be of right royal descent like Shahjahan to qualify as 'Lover and Architect" or anybody straight down to a pauper could also be a hopeful is another aspect which will have to be considered.

The question would also have to be considered whether architectural institutions would have to be necessarily co-educational to provide for intra-discipline amour or whether the students would have to look for the romantic aid to their studies wholly or partly outside their institutional roll ?

The historic vision of Shahjahan as "Lover And Architect" thus opens up great new possibilities for academic rethinking and curricular reform. And though it has not been as explicitly or as often stated that every Muslim sultan or nawab in India was as accomplished a "Lover and Architect" as Shahjahan, reading between the lines of current historical texts we find that they have all been lustily described as keeping large harems, taking liberal and frequent helpings of stupefying drugs and heady liquors and merrily building tombs and mosques by the dozen. Thus all princes of all ruling Muslim dynasties at least in India turn out to be superb "Lovers and Architects."

Armed with this unfailing Islamic tradition if any academic reformer hastening to fashion our curriculums to turn us all into, say, "Lovers And Architects," "Lovers And Teachers," "Lovers And Doctors," "Lovers And Lawyers,' "Lovers And Engineers," "Lovers and Mechanics," and "Lovers And Electricians" is accosted with any moral objections by any puritan the potential reformist may well turn round and tell the puritan "Well ? go and re-learn the texts of mediaeval Indian history as prepared by Muslim and British scholars and their blind motley

following and be damned." If anybody thinks pornography or drink and drug addiction harms one's studies or character or health or professional standing let him read the traditional Indian histories and be wiser. One can dine and wine and pine sans bound and yet in spite of it or because of it earn renown. So let us all say "Hail thee Shahjahan—Lover and Architect—who has left us a shining example to emulate in combining dreary academic studies with dizzy romance."

14

AKBAR'S SO-CALLED MARRIAGES WERE BLATANT ABDUCTIONS

Akbar, the third-generation Mogul ruler in India (1556-1605) has too often been undeservedly represented and presented as a great man and a noble ruler.

A thorough review and reassessment of every aspect of his character and roll is necessary. He is far from the angel that he is sought to be made out. Here we propose to deal with only one aspect of Akbar's life and rule namely his marital adventures which have hitherto been rhapsodically described as lyrical symphonies in inter-communal harmony and lofty essays in rare statesmanship.

We propose to deal in this chapter with a few representative instances. At least two of those were the result of foul premeditated murders. Another was a case of hounding away a husband to grab his wife. The rest were abductions brought about after military subjugation through terror and horror methods. In addition there were attempts which miscarried. For instance had not the brave Gondwana queen Durgawati courted death on the battlefield she would have ended up in Akbar's harem, and chroniclers like Abul Fazl would have given it a wedding wash in their Panegeria Akbarana.

Akbar's much vaunted marital connection with the Jaipur ruling family was brought about after Bharmal the ruler was reduced to humiliating submission by Sharfuddin, a commander of Akbar's forces who conducted three horror and terror raids on Bharmal's principality. Sharfuddin succeeded in capturing three Jaipur princes—Khangar, Raj Singh and Jagannath. They

were incarcerated at Sambhar and apparently threatened with torturous death. It was to redeem their imperilled lives that the chastity of Bharmal's daughter had to be sacrificed at Akbar's harem door.

Dr. A. L. Shrivastava observes on pages 61-63 of his book AKBAR THE GREAT that "The Kachwaha chief faced extinction and hence in a helpless condition he sought the intercession of and an alliance with Akbar." That was the reason why as soon as the helpless Rajput daughter was surrendered the three princes were released. It is also mentioned by Dr. Shrivastava that the people of Deosa and the surrounding regions had fled in Akbar's wake which proves that Akbar was regarded as a tiger on the prowl and not a soft, smiling bridegroom on a mission of love. He was looked upon as a haughty warlord who had come rampaging to abduct a Rajput princess in exchange for the lives of three of her brothers caught in the vice of Mogul cruelty.

It may be noted that Sambhar was neither the capital of Akbar nor of the Jaipur ruler. There was no earthly reason why the so-called royal wedding should have been "celebrated" at that out-of-the-way God-forsaken place ? The reason clearly was that the princess' chasity was surrendered as ransom for the lives of the three captured Rajput princes.

Another noteworthy fact is that Akbar left the very next day for Fatenpur Sikri with the surrendered girl euphemistically called the bride. That is to say there were no marriage festivities. During Akbar's time royal wedding festivities used to last for months. How was it then that Akbar left Sambhar for Fatehpur Sikri within 24 hours of his getting the girl ? This proves that the so-called wedding festivities alluded to by sycophant Muslim chroniclers are concoctions and that the so-called wedding presents were nothing but additional ransom paid to release Akbar's stranglehold on the Jaipur realm and the three princes. The Muslim festivities were in demoniac celebration of the capture of a Hindu princess.

Another clue is that none of Bharmal's relations were present at the so-called wedding. History tells us that the sons and other relations of Bharmal were introduced to Akbar later at Ranthambhor. This was but natural because they considered the entire transaction so humiliating and shameful for a Rajput, at a time when the Rajputs preferred to burn their women en masse, than to have them raped by a barbarous alien junta.

The second instance is of Akbar's so-called marriage with Behram Khan's widow Salima Sultan Begum. Akbar had an evil eye on her from the beginning though Behram Khan was his senior in age and a guardian who had lovingly chaperoned a minor Akbar to his throne steering Akbar's career through a number of challenges. The daughter of Humayun's sister Salima Begum was a near cousin of Akbar.

On page 41 of his book on Akbar Dr. A. L. Shrivastava says that as early as 1557 Behram Khan suspected a conspiracy against him when one day on the way back from Mankot the royal elephants stampeded into ailing Behram Khan's tent. Since then Behram Khan was systematically hounded out of power, overthrown in open combat, exiled, chased to Anhilwad Patan, shadowed and murdered through a party of Afghan hirelings. Immediately his widow was made to join Akbar's harem.

It may be noted that Akbar's elephants stampeding into Behram Khan's tent was an unmistakable sign of his royal ire having been aroused; which synchronised with Salima Begum's marriage with Behram Khan. Vincent Smith in his book AKBAR THE GREAT MOGHUL observes on pages 30-31 "From Mankot the army reached Lahore halting on the way at Jullundur where Behram Khan married Salima Begum."

In his edition of the Ain-e-Akbari, Blochmann notes in his account of the grandees (pages 321-348) that Behram Khan married Salima Begum and soon after estrangement started between Akbar and him. The evidence coupled with the fact

that Behram Khan the highest royal servant of the crown was stripped of all his power, then of his life and lastly of his wife because of 15-year-old Akbar's unholy infatuation for Behram Khan's legally wedded wife is graphic proof of Akbar's lechery and scant regard for otners' marital sanctity.

Incidentally this is yet another foul, premeditated, wanton murder which must be laid squarely at Akbar's royal door in addition to those listed by Vincent Smith towards the end of his book.

Concocted accounts of Akbar's so-called nobility, being taught all over the world, have tended to assert that Akbar stopped the cruel custom of Sati by which Hindu women immolated themselves on the pyre of their dead husbands. The claim that Akbar moved by a sense of pity ruled that the Sati custom be stopped is part of the pile of chauvinistic Islamic concoctions that passes as Indian mediaeval history. Monserrate a contemporary Jesuit has clearly noted that Akbar was such a sadist as to look upon the sombre rite as lot of fun. A few instances which are adduced to prove the claim of Akbar abolishing the custom of Sati, are the ones in which Akbar intervened to drag the helpless Hindu royal widows to his own harem.

One such classic instance is that of Vir Bhadra the crown prince of the Hindu kingdom of Panna who resided at Akbar's court with his comely wife, as a hostage. When news arrived of the death of his father Ramchandra, Vir Bhadra proceeded to his capital to ascend the throne. Garbled Islamic accounts say that as Virbhadra neared his capital Rewa he fell down from the palanquin and died. His wife than prepared to go Sati but was prevented by Akbar.

One can very well figure out the actual happening from such garbled and truncated Muslim versions because of their many lacunae and absurdities. Vir Bhadra was no infant to fall from a height of just two to three feet (because that is the height at which a palanquin in transit is borne) and die. Moreover the bearers were no novices at palanquin-bearing to cause the fall of

their sovereign. It is obvious, therefore, that Vir Bhadra was ambushed at some lonely spot between his own and Akbar's capitals at Akbar's behest because Akbar had an evil eye on Vir Bhadra's wife. As soon as Vir Bhadra was killed his wife was spirited away by the assault party, to Akbar's harem.

Yet another instance where a Hindu royal husband was similarly done to death to drag his wife to Akbar's harem is provided by the mysterious and sudden death of prince Jaimul. Akbar's riding out in person to prevent Jaimul's wife committing Sati and his incarcerating all her relations are all very suspicious circumstances. Jaimul is said to have been sent on a mission to Bengal. On the way he died. His wife prepared to commit Sati. And just in the nick of time Akbar reached the exact spot riding all the way from distant Fatehpur Sikri, like a knight errant from behind the curtain of a stage-managed show. He did not trust any detachment of his army or police nor could be entrust the task to any officer under him. And he had to put all of the poor widow's relatives in dungeons of torture. The episode abruptly ends there without mentioning what happened to the hero of the stage-managed show namely Akbar and the bereaved widow. After all the relations who had accompanied the widow to the cremation ground had been imprisoned whom could Akbar send the poor widow to? Naturally very 'reluctantly' poor Akbar had to give her shelter and protection in his own harem—seems to be the inevitable finale of the story.

Vincent Smith makes a very discerning comment on how Abul Fazl, Akbar's self-styled, self-appointed chronicler treats the episode Here it must also be remembered that Abul Fazl has been branded as a "shameless flatterer" by almost all historians and by crown prince Jahangir himself. Vincent Smith says "The exact location and date of the incident are not stated. Abul Fazl's narrative as usual is lacking in clearness and precision."

When one reconstructs the above garbled and truncated version one finds that Jaimul was in excellent health since he was "deputed" on a mission. As soon as he proceeded some distance away from his near and dear ones at court he was pounced upon and done to death defenceless. The date and place obviously hardly mattered when a man is hunted down like a dog and killed wherever and whenever an opportunity arises. Akbar was obviously being kept fully informed of the murderous ambush. When after Jaimul's death his relations apparently objected to his widow's abduction by Akbar the latter got them all out of the way by putting them in prison. The poor widow left sorrowing and defenceless at the brink of the raging funeral pyre was dragged away to Akbar's harem.

It may be noted that in Akbar's time the Sati custom was widely prevalent. His intervention in such cases, fraudulently stated to arise from the desire to stop the cruel rite, was in fact intended to abduct the beautiful widows himself. Else why should Akbar be interested in this one? And why should he ride all alone? And how could he arrive at the right spot at the right time? And how had Jaimul died soon after he had left the capital and in those times when coronary thrombosis was not as common as it is today? And in fact no disease has been attributed. Moreover Akbar instead of ordering an inquest into Jaimul's death, seemed more interested in chasing his sorrowing widow to the funeral pyre and segregating her from the protective, security ring of her relatives. So this other murder and abduction must also be credited to Akbar's shady marital deals.

The fourth and perhaps umpteenth abduction did not have to end in murder because the husband coolly walked away to distant Deccan regions leaving Akbar to hold his wife. This event is described on page 47 of Vincent Smith's book and on pages 80-81 of Dr. A.L. Shrivastava's book. The latter quotes Badayuni that a murderous attack was made on Akbar on January 12, 1565 as a "result of great resentment and fear on

account of Akbar's attempt at invading the honour of certain families. The emperor compelled Sheikh Abdul Wasi to divorce his exceedingly charming wife. The Sheikh obeyed and retired to Bidar and was not heard thereafter." And who knows he was not murdered too, since it seems to be Akbar's habit to send away those whose wives he coveted, on some pretext and then have them knocked off as we have seen happening earlier in the case of Behram Khan and Jaimul.

Dr. Shrivastava adds that "negotiations for similar connections were afoot through eunuchs and panders. Badayuni's account seems to be correct." That means there could be hundreds of others who were deprived of their legally wedded wives to fill Akbar's harem.

On page 127 of his book Dr. Shrivastava says that Akbar married the daughter of Kahn who was the brother of the Bikaner ruler, Kalyanmul. If one enters into the details of this episode one will notice that the Bikaner house threatened with total destruction was forced to surrender the virginity of its helpless daughter to Akbar

What kind of transactions these were, which have been euphemistically and nostalgically referred to as marriages, is apparent a few paras later in the same book. Dr. Shrivastava says "Jaisalmer's Rawal Har Rai gave his daughter in marriage to Akbar. Raja Bhagwantdas was sent to bring the princess to the royal camp." What sort of a "marriage" is this where no bridal party comes to the groom's house nor does the groom go to the bride's house but Bhagwantdas is sent like a municipal daroga equipped with the lasso of an army detachment as though to rope-in a stray runaway cow. Bhagwantdas goes and brings the poor, un-named girl and dumps her in Akbar's royal camp which word almost connotes a cattle pound for rounded-up helplesswomen where Akbar—the stud reigned supreme.

In 1577 Akbar forced the rulers of Banswada and Dungarpur to surrender. On pages 213-218 Prof. Shrivastava's book describes how Rawal Pratap, ruler of Banswada and Rawal

Askaran of Dungarpur were forced to wait on Akbar and accept his tutelage. Akbar is then described as having "married" the Dungarpur princess. Once again the name of the poor daughter supposed to be the heroine of the wedding, is missing. It is missing because her name hardly mattered. Her chastity was a mere chattel to be bartered away in the surrender terms. This is made graphically clear when the learned author describes how Lon Karan and Birbar were used as darogas to bring the poor Dungarpur child to be dumped in Akbar's camp. Here again no bridal party comes to Akbar's court nor does Akbar enjoy the status of a son-in-law at the bride's house. Instead the girl is cruelly wrested from the filial embrace of her sorrowing parents ruefully ruminating over their despicable fate in having to surrender their beloved daughter to stop the destructive fury of Akbar's army.

About Akbar's phenomenal lechery his own court-chronicler Abul Fazl notes in Ain 15 (Blochmann's Ain-e-Akbari) that "His Majesty has made a large enclosure in which there were more than 5,000 women each with a separate apartment." Remembering that Fazl was a court flatterer one can easily realize why throughout the length and breadth of Hindusthan there is no building or even a site of Akbar's times enclosing even a cattle pound with accommodation for 5,000 women, much less separate apartments for each of them. That proves that the helpless 5,000 women must have been herded and packed like sardines in unhygenic and insanitary hovels-literally "enclosures" as Abul Fazl tells us.

Later in the same Ain Abul Fazl says "Whenever begums or wives of nobles or other women of chaste (sic) character, desire to be presented...those eligible are permitted to enter the harem Some women of rank obtain permission to remain there for a whole month..."

Since it is inconceivable that begums and wives of nobles and women in general would be itching to consort with Akbar the above passage only means that Akbar looked upon all

women as potential fodder for his lust. When we see that even nobles' and courtiers' wives and the wives of potentates like Behram Khan could not be safe in their marital virtue, the plight of lesser people like Sheikh Abdul Wasi could well be imagined.

On page 276 of Ain-i-Akbari edited by Blochmann Abul Fazl tells the reader "His Majesty has established a wine shop near the palace...The prostitutes of the realm who collected at the shop could scarcely be counted, so large was their number. The dancing girls used to be taken home by the courtiers. If any well known courtiers wanted to have a virgin they should first have His Majesty's permission. In the same way boys prostituted themselves, and drunkenness and ignorance soon led to bloodshed. His Majesty himself called some of the principal prostitutes and asked them who had deprived them of their virginity."

So the whole evidence in a nutshell is that in spite of Akbar having had a harem of over 5,000 women he used to maintain swarms of prostitutes boys and girls and he used to molest wives of nobles and even of the common people.

In fact the Din-e-Ilahi implication of everybody unquestioningly surrendering his life, religion, honour and property to Akbar points to nothing but unmitigated lechery. The compulsory surrender of their women by defeated rulers to Akbar's harem as evidenced by the Ranthambhore treaty with Rai Surjan Singh further endorses that lechery. In addition Akbar's frequent invasions of the marital privacy of the common people hunting and killing or exiling husbands to help himself with their wives further underline Akbar's venery.

In view of such a mass of very sordid and damaging evidence our histories must be suitably amended so that they may not any more wax eloquent on Akbar's imaginary marital virtues and values.

15

WORDS AND PHRASES WHICH EXUDE HISTORY

In the illimitable expanse of time all apparent traces of bygone empires are often lost in oblivion. Like students filling in the missing words in broken sentences in language examination by certain clues an important clue is provided by certain words and phrases which, pregnant with history, continue to float down the corridors of time to posterity even after most other tangible traces of the empires they echo are lost forever.

Phrases like "The sun never set on the British empire" or "England was the mistress of the seas" will continue to speak of the worldwide sway of the British for ages after all records and memories of their empire are lost, so long as those terms continue to linger in the English language. Those two little phrases will be enough proof of a vanished British empire even though all other records are lost.

In the Marathi language also one may cite a phrase which exudes history. It is very common to exclaim in Marathi "what do you think yourself to be...Do you deem yourself to be a Bajirao ?" If one with no knowledge of history concludes from that brief expression that Bajirao must have been some Maharashtriyan potentate he would be absolutely right. Bajirao did in fact enjoy suzerain power. So even after all historical records are lost that little phrase lingering in the Marathi language will continue to speak volumes for the discerning historian about the vanished empire of a Bajirao.

While it is actually an empire which gives rise to such expressions it is possible to retrace the existence of vanished empires or civilizations from expressions saturated with history, which continue to be wafted over milleniums.

World histories current in our day contain no mention of the existence of an ancient Hindu empire. But there are a number of expressions in vogue which testify to such an empire having once existed.

Let us consider the word "Arya". Many communities from Englishmen to Iranians, Turks and Afghans across Europe and Asia call themselves "Arya." That is because they were all followers of the "Arya Dharma" i.e. the Arya or Hindu way of life. It is wrong to believe that the word "Arya" connotes a race. "Arya" signifies a way of life—the Hindu way of life. It is because a number of nationalities in the remote past had adopted the Hindu way alias the Arya way of life they call themselves Aryans. As a race they couldn't have been so prolific as to people the whole of Europe and most of Asia. But they could all profess Hinduism during the spread of the Hindu empire even as Christianity and Islam spread with their respective empires. Our conclusion therefore is that whichever community calls itself "Arya" to this day unwittingly admits that it once followed Hinduism i.e. the Vedik or the Hindu way of life. In short they were all Hindus.

We now take another expression. It is often repeated in history that the Arabs picked up all their knowledge or learning from India. Unfortunately the full implication of this little assertion has been lost on the world.

What is vaguely assumed from that expression is that some stray, sporadic Arab visitors who happened to stray into India from time to time in random visits may have assimilated Indian knowledge and by some magic spread it among the Arabs. This is an absurd presumption. Knowledge cannot be mugged up from one country and spewed over another by such stray

random visits. Many such travellers never return to their homeland. Those few who do lack the time, patience or calibre to painstakingly learn all Indian sciences and arts. On return they lack the means or authority to collect all their countrymen and teach them all the knowledge that they could pick up in India.

One country imbibes the learning of another only if it is subject to the other's rule. Take the case of Indians learning English.

Indians took to English learning only when the British came to rule in India. Indians who lived in pockets of territories ruled by the French and the Portuguese had to study those foreign curricula. Thus one country's learning permeating another becomes possible only if it ruled over the other. This proves that the Arabs got all their learning from India because the Arab people once formed part of the Hindu empire. To those who would want to know when was that we would say it was from the time of the Vedas almost to the time of Prophet Mohammad. Encyclopaedias record that Arabs in their newly-cultivated Islamic fury soon wiped out root and branch all traces of their pre-Mohammad life.

Islam and Christianity in their own way have remarkably succeeded in making new converts slur over their past and speak very apologetically about their ancestors. Thus if one were to ask a European about his pre-Christian ancestors or an Arab, Turk or Iranian about his pre-Mohammad predecessors all that they do is to shrug their shoulders and say that their ancestors were just people of no consequence, they were heathens and savages with no history to talk of implying that they were all idiots or scoundrels.

History does not admit of such naive disclaimers. History knows that people have had well-established governments from a very remote past much before a Christ or a Mohammad. Such brushing away, blushing or denials just won't do.

When we dig into history, obliterated by Christianity and Islam, we find that there existed a worldwide Hindu empire. In reconstructing the story of that empire piece by piece we come across words and phrases which speak volumes about that lost Hindu empire.

Yet another expression which exudes history is the Vedic injunction "Krunvanto Vishwam Aryam" which means spread the Aryan way of life throughout the world. Incidentally this proves that "Aryanism" was something which could be spread, that it was not a race which has to be inherited. The command to spread "Aryanism" throughout the world can only emanate from people who know how big the world is and who had the means to spread their way of life throughout the world. Such means include a well-trained, disciplined army, a band of administrators, religious preachers, educators, scientists and artists and an enlightened, enviable civilization.

Another very significant phrase ingrained in Hindu literature is "Wasudhaiva Kutumbakam" which means that the whole universe (earthly life) is one family. This is what the ancient Hindus actually practised. Wherever they went—and they spread all over the earth—they welded the people in a common brotherhood owing allegiance to a common culture and common norms of behaviour which did not demand any subservience to a Mohammad, Christ or Buddha. That was the Arya (enlightened) way of life which disseminated light, knowledge, culture and service but demanded nothing in return.

The ancient histories (Puranas) of the Hindus also contain innumerable references to the practice of exploratory conquest called Rajasooya and Ashwamedh rituals. Mighty Hindu monarchs sent a royal caparisoned horse, backed with their troops to explore new lands and extend the "Hindu, Aryan, Vedik, Sanatan" way of life. Since Hindusthan (India) is bounded by the Himalayas and the sea on three sides the only direction in which Hindu horses could go by land was the north-west. It is, therefore, through Baluchistan, Afghanistan, Iran

and Turkey that the Hindu empire spread all over West Asia, Europe, Africa and across Russian Siberia to Japan. The actual traces of that vast Hindu empire over the lands mentioned above will be dealt with in subsequent chapters.

16

RESEARCH METHODOLOGY AND HOWLERS OF HISTORY SCHOLARS

Off and on newspapers regale us with choice howlers culled from answers of candidates appearing at U.P.S.C. and school and college examinations.

But in their turn such candidates too may derive comfort from the thought that they are in distinguished company. The histories that are being taught to them and are the handiwork of a long line of scholars with formidable academic or bureaucratic reputations, abound in equally amusing howlers.

Neglect of some essential principles of historical research has resulted in some school-boy type howlers being imbedded in Indian history as sacrosanct concepts. One such is that because the buildings which house the tombs of Akbar, Hoshang Shah, Mohammad Adil Shah and many many others, are known to have been in existence before their respective deaths, those extroverts are credited with having built their own tombs within their own life-time.

Another howler is that innumerable Indian cities like Ahmedabad, Allahabad, Firozabad, Fyzabad, Agra Delhi, Fatehpur Sikri and Jaunpur are stated to have been built by Turks, Arabs, Afghans, Abyssinians, Kazaks, Uzbeks, Mongols and by, in fact, every other community except the Indians themselves.

A third howler is that these aliens whose mediaeval or ancient literature is devoid of even a single text of architecture and civil engineering were master-builders who built cities, forts,

palaces and mansions in India in their hundreds. In this connection one may ask that if the founding of Ahmedabad is to be credited to Ahmadshah and of Firozabad to some Firozshah because those cities bear their names then the founding of Allahabad would have to be credited to Allah himself!

A fourth howler is the belief that the invading Muslims who hated everything Hindu, built all their tombs, mosques, forts, mansions and palaces exclusively in the Hindu style.

A fifth howler is that Muslim invaders and rulers built tombs after tombs for dead predecessors, and mosques after mosques for the rabble but hardly any palaces and mansions for themselves or their children. Thus almost every dead fakir, sweeper, nobleman, queen or sultan connected with the Muslim court in India by some magic, got a mansion to house his dead body but no mansion to live in while alive and kicking.

A sixth howler is that every ruler who used to thirst for the blood of his father and brothers, got so overwhelmed with filial love after wresting the throne as to work himself to bankruptcy in raising palatial tombs for his hated and murdered kinsmen.

A seventh howler could be that though Shahjahan's own Badshahnama (Bibliotheca Indica series of the Asiatic Society of Bengal publication, vol. 1, page 403) admits that the Taj Mahal is an earlier Hindu palace our histories contain fraudulent but lusty and nostalgic accounts of Shahjahan raising the mausoleum over an open plot of land

An eighth howler is that a whole host of theories have been built up around an imaginary race of Aryans when no such race existed. Had there been any Aryan race the Arya Samaj would have been a rank communal organization refusing admission to those with non-Aryan ancestry. Contrarily the Arya Samaj is an all-encompassing organization which does not recognize distinctions of caste, creed, race or nationality.

All such errors are the result of a complete neglect of some very basic rules of historical research methodology.

The first requirement of historical research is a detective-type approach as against a gullible one. Prof. W.H. Walsh in his book 'Practising Historian' says : "When a historian reads a statement in one or the other of the 'original sources', he does not automatically accept it. His attitude to it, if he knows his job, is always critical. He has to decide whether or not to believe." Unfortunately we notice a tendency of complete inattention even when specific proofs are shown as in the case of the Taj Mahal.

After quoting Collingwood who compares a historian's procedure with that of a detective, Prof. Walsh adds "the case of the historian is exactly parallel. He also must be prepared, if necessary, to doubt even his firmest beliefs." We do not see this happening in the case of the Taj Mahal and other mediaeval Indian buildings and townships even though their Muslim authorship has been questioned.

The other essential for historical research is a legal approach. A magistrate taking down a confession by a suspect is enjoined by law to forewarn the suspect that he is not bound to make a confession, but if he chose to make one, his statement would be used against him but not in his favour. Muslim chronicles are such interested statements and must, if at all, be used against the parties in whose favour they make chauvinstic claims but never in their favour.

Lord Sankey in his address to the Historical Association, London in 1939 underlined the principle of legal approach by stressing the resemblance between the work of the historian and that of the lawyer.

Dr. G. J. Renier in his book—"History, its purpose and Method"—says "The law by its fastidious adherence to the rules of evidence deliberately exercises self control, and sacrifices again and again its chances of reaching a conclusion. Law is justifiably more exacting and more critical in its handling of evidence than the historian who lives in a world of relativity."

Current Indian histories are based on scant respect for a legal marshalling and sifting of evidence. Thus even though half a dozen names are being merrily bandied about as persons believed to be architects of the Taj Mahal, its period of construction varies in different versions from 10 to 22 years, its cost is lackadaisically speculated to be anywhere between Rs. 40 lakhs and Rs 9 crores and 17 lakhs, and the Tarikh-i-Taj Mahal document is stated to be a forgery by Keene (in his "Handbook for Visitors to Agra and its Neighbourhood)"—to name only a few of the loopholes in the Shahjahan legend, protagonists of the traditional view fail to smell a rat because their historical face lacks a legal 'nose'.

A third aid necessary for historical research is logic. Logic is justly called the science of sciences because it deals with faultless rersoning which is a basic requirement for arriving at correct conclusions in any field. Let us take a practical example. If a corpse bears a note that the deceased has committed suicide and so nobody should be blamed, but if a stab wound is detected in its back the logical conclusion would be that the death is the result of murder and the note is a planted forgery. Such logical discrimination in refuting the written word with concrete circumstantial evidence has been sadly lacking in arriving at many a conclusion in Indian and world histories.

A fourth requirement of historical research is original thinking. In India unfortunately every person sporting a degree in history or employed in teaching history or serving in a department or institution dealing with history is looked upon both by the lay public and by himself as an 'historian'. Prof. Walsh observes "historians often lack the insight required for an adequate reconstruction...and find themselves driven to recite isolated facts without being able to fit them in a coherent picture. The process of imaginative re-living is central in historical thinking. Collingwood reports a statement by Bradley that the "historian's criterion is something he brings with him to the study of the evidence, and this something is simply himself."

A fifth postulate of historical research is that the researcher historian must not suffer from a false sense of loyalty. In other words a real historian should be something of a rebel. Dr. Renier assures the true researcher that "no blind surrender to his predecessors is demanded from the historian." Prof. Walsh wants the true historian to freely use "general knowledge of every kind trivial and technical" in checking up facts or concepts handed down to him. In India the tendency has been just the contrary namely to meticulously toe the traditional line, and every attempt to question traditional dogmas is branded as rank heresy.

The sixth dimension necessary for historical research is that of genius. Such genius manifests itself by making the researcher's blood boil and heart burn if, as F.C.S. Schiller says, "doubt sets in when an alleged truth fails to satisfy us". In Indian history unfortunately nobody is perturbed even if a hundred doubts are raised against current concepts.

The seventh requirement of genuine research is what G.N. Clark calls "a readiness to perpetually revise and correct the details of accepted conclusions."

Psychological freedom is another essential for worthwhile research. The late American President Franklin Delano Roosevelt once observed that one can never discover the truth unless one feels free to search for it. Unfortunately teachers, professors and government servants connected with history in India experience a feeling of being gagged and caged behind bureaucratic bars. It is, therefore, but natural that there should be a complete lack of any worthwhile research in Indian history though there is in fact so much to discover because of the piles of distortions and discrepancies that have accumulated over a thousand years of alien rule in India.

All the above dimensions have been sadly lacking to a very large extent in Indian historical research. That is why Prof. Walsh felt compelled to observe that "claim to scientific status often made for modern historians at least is one which cannot be sustained ?" This is even more true with regard to those who are called historians in India because here even communal and chauvinistic considerations, further inhibit their research freedom. These are the reasons why current historical texts are full of blunders and howlers.

17

CRITERIA TO TEST THE EXISTENCE OF AN ANCIENT HINDU EMPIRE

There is an important method of collecting and collating knowledge of unknown or only vaguely sensed events. That method is to proceed from the known to the unknown. It is this method we are going to use in establishing the criteria proving the existence of empires of which history has lost trace.

Let us take the example of the British empire which started progressively fading out from 1947 A.D. Because the British ruled a very large part of the world their language, English, came to be spoken in the wide region from America to Australia. That is to say any power which claims to have had a world empire must prove that its language held sway in a large part of the world.

The second criterion is about religion or way of life. Wherever the British ruled their religion namely not only Christianity but even their very shade of Christianity i. e. protestantism and the Church of England came to have a large following. This may be further emphasized by showing that in India the territory of Goa was ruled by the Portuguese and Pondicherry and other small establishments were governed by the French for hundreds of years. Since both the Portuguese and the French were Catholics those sects of Christianity prospered in their colonies in India. Their languages too were patronised by the elite and the administrations in their respective territories. It will thus be seen that whenever a country holds administrative-cum-political dominance its religion-cum-way of life becomes popular.

The third criterion to prove the existence of a vanished empire is provided by customs, mythology, names and gods of one country being in evidence over a large tract of the world. Thus for instance wherever the Christian powers like the British, the French, the Portuguese, the Dutch, the Germans and the Italians ruled there their customs like Sunday prayers and observance of Christmas, their names, their idols like those of Christ and Mary, their mythology, their sacred books like the Bible, and their (Western-type) names came to be progressively adopted. Similary when the Arabs struck across the world with torch and sword they succeeded in terrorizing vast territories from Africa to Indonesia into accepting Islam. Now the descendants of those terrorized converts having forgotten the gruesome experiences of their ancestors continue to dote on Islam proving the proverbial ignorance to be bliss. Any community which claims to have been a world-power must, therefore prove that its customs, mythology, names and gods had been accepted over a large part of the world.

The fourth criterion of a worldwide empire is of weights and measures. When one country rules over large parts of the world its weights and measures come to be adopted in those territories. Thus in the territories where the British ruled or held political power even through proxies, their measures like the pound, and ton, the bushel, the foot and the yard were adopted.

The fifth criterion is of measures of time. Thus when the Europeans ruled the world the Western calendar beginning with January 1 as the New Year Day, the solar year and the smaller measures of time like seconds and minutes were quoted.

The sixth criterion of a forgotten empire having once existed is educational control. Wherever European powers ruled, their particular system of education was followed. Their text books

were adopted, their teachers dominated, their language became the medium of education and in general their system, method and training got precedence or pride of place.

The seventh criterion for determining the existence of a forgotten empire is provided by geographical and topographical names. A country ruling a large part of the world tends to name regions, territories, countries, seas, rivers, mountains, roads and bridges in its own language and after its own heroes.

When we claim that ancient Indian Kshatriyas had a world-wide empire though history has lost trace of it, we prove that claim with the help of all the seven tests enumerated and elucidated above. In doing so we are following only accepted methods of education and learning. For instance in geometry one starts by defining a point and line and then proceeds from theorem to theorem. In proving forgotten historical facts too we start from seemingly inconsequential clues. Just as a geometrical line is made up of small, flimsy dots similarly a ponderous historical thesis can be built up by joining together tiny seemingly insignificant clues into a strong string of irrefutable evidence.

At the outset it may be asked as to why at all history should lose trace of an ancient Hindu world empire if there did in fact exist one. There are several explanations. One explanation is that in the illimitable expanse of time past events get gradually obliterated from public memory and record. This may be verified by the reader from his own experience. If you are asked to state even the mere name of your great grandfather you would fumble. When you do not know even the name of your great grandfather you would know practically nothing about his life. From this self-experience it is not difficult to visualize that your great grandchildren are also likely to be oblivious of even your name. This is because they have no practical use for it. This explains why our histories contain no

mention of an ancient worldwide Hindu empire. Historians have forgotten it. The ancient Hindu empire has slipped out of their memory. But its details may still be salvaged by the methods discussed by us above. The traces of the ancient Hindu world empire got obliterated from history with new empires taking its place in the same way as succeeding generations forget the older ones.

The second reason why the ancient Hindu world empire has been forgotten is vandalism. Like the writing on sand being progressively wiped out by surging waves of the sea successor regimes obliterate traces of old regimes. Records and traces of an ancient world Hindu empire were obliterated by waves of Christian domination which first swept Europe and then the other regions of the world. The traces of the Hindu empire which escaped the Christian onslaughts, were wiped out by another great sweep namely that of the barbaric Arabs destroying all in their wake in the name of Islam.

The third reason why history gets wiped out is calamities and cataclysms, whether man-made or natural, like famine invasions, termites, poverty, volcanic eruptions, earthquakes and massacres.

The mere fact, therefore, that our histories make no mention of an ancient Hindu world empire must not make one laugh in derision or incredulously shrug one's shoulders if the claim to such an empire can be proved with the help of the criteria laid down above. When philosophical logic is made use of to prove the existence of even such abstract concepts as God or life after death, there is no reason why concrete clues should not be made use of to re-piece past events.

The task of proving the existence of an ancient empire becomes more difficult because of the general hatred for the 'empire' concept. People tend to conjure from that word scenes of the tyranny of one people over another. Consequently even those who are vaguely aware of the clues proving the existence

of such empires tend to feel that the memories of that empire had better be forgotten or be allowed to remain unnoticed and unrecorded.

This attitude is unscholastic in the first instance. An historian is an academician. He must not be swayed by politics. As an educator it is his duty to discover facts which are unknown or which are not fully known. Secondly the attitude of unconcern in taking cognisance of an ancient Hindu world empire also smacks of ignorance. The Hindu empire, unlike Christian and Muslim empires, was not tyrannical. It was a world apart from other empires.

Hindu conquerors and explorers certainly spread all over the world accompanied by armies even as one arms oneself with a stick when traversing dark or unknown regions. But that was something like Western migrants colonizing the forested wastes of the American continents and exploring the frozen wastes at the poles. They were actuated by motives of advancing the frontiers of knowledge, political freedom, social emancipation and scientific exploration.

The spread of the ancient Hindus (i. e. Aryans) from Hindusthan (i. e. India) over the rest of the world was for even more sophisticated and altruistic objectives. They were the first human community not only to achieve material progress but also to evolve a social and political system which defined the earth as a common home of all humans (and in fact of every kind of cosmic life), in which the higher a person climbed in social esteem the more austere was the life he led. Thus those reaching the Brahmin stage of social evolution were enjoined not to own even a farthing in movable or immovable property and relinquish all worldly affairs after superannuation. The one who failed to make the grade to the Brahminical level and preferred to stabilize himself at the Kshatriya level had to inculcate the highest standards of chivalry, bravery and leadership for the service of the human community.

The way successor regimes tend to force wrong notions on a suppressed world may be illustrated with reference to Western text books.

Those books have tended to din into the ears of the 20th century intelligentsia that before the advent of Christianity man was at the aboriginal stage and that it was the Western explorers, geographers and scientists who first discovered that the earth was round, that its equatorial girth measures about 25,000 miles, that their pioneers for the first time located the unknown American continents and that it was their scholars who developed medicine, geometry etc. etc.

These bogus claims can be pricked in no time by pointing out that Indian astronomy which is of untraceable antiquity, because it is seen to exist no matter how far back in time we go, had been accurately predicting eclipses and other cosmic phenomena. Could the ancient Hindu acquire such proficiency in cosmic mathematics without knowing that the earth and other planets were spherical, that the equatorial girth of the earth was about 25,000 miles etc. In fact their knowledge about cosmology was more perfect than even the wisest of our own space-ship generation. This is apparent from their very scientific terminology such as Guru i. e. 'great' or 'big' for Jupiter which is the largest in the solar system ; 'Kuja' for Mars signifying that Mars broke away from the earth, etc. If the ancient Hindu knew the girth and the expanse of the earth does it sound wise to assert that until Columbus discovered the Americas in the 15th century no one knew about them ? This emphasizes the need for cultivating the capacity to follow some historical logic and arriving at corollaries from known facts.

Like astronomy the ancient Hindus are also known to have developed from times immemorial their own sculpture, architecture, music, medical system called Ayurved, their philosophical doctrines and trigonometry (because this is a Sanskrit word 'Tri-guna-metra' i. e. three-dimensional-measurement). Is it then difficult to deduce that they had made similar progress

in all arts and sciences, because human education and other development is all inter-dependent. If the human brain may be visualized to have cells for different kinds of telent it can never be that in one era, in one community only a few of those cells functioned at an astonishingly high level while others lay dormant at the aboriginal level. Moreover all sciences and arts being interdependent enormous and fascinating progress in one ipso facts proves similar sympathetic progress in other branchess of human endeavour.

After this little digression let us return to our main point of inquiry. Collecting data of an ancient world Hindu empire need not call for any apology. The worldwide sweep of the ancient Hindu rulers, administrators, educators and sociologists was nothing to be ashamed of. They spread over the world at a time when humanity was groping for sophisticated direction and leadership at the aboriginal level. This is the first thing to be understood. Secondly, unlike Christians and Muslims forcing people to accept a Christ or Mohammad, Hindus only enforced rules and principles which parents impose on their children like early to rise and early to bed, telling the truth, hard work, altruism, constancy in marriage, affection for the human fraternity and respect for all life. Hindu administration was thus completely free of dogma, chauvinism and exploitation. Any chastisement meted out was only correctional like that of the mother of her children for love and with a desire to reform. A graphic proof of this is that wherever Indian rulers, administrators and educators went they settled down and merged with the local people. The Hindus never treated the locals as second-class citizens or as objects of contempt unlike the record of Arabs, Turks, Persians and other Muslim communities which invaded India and forced their own dogmas during a millenium of horror and terror.

After having thus underlined the academic necessity of making good use of important historical clues to advance human knowledge about forgotten history and having explained how reviving memories of the world empire of the ancient

Hindus is nothing to be ashamed of but something to be proud of for the whole of humanity we shall now pick up the thread of the criteria which help us prove the existence of that empire.

We shall briefly explain, point by point, how each of the seven criteria elucidated by us above prove the existence of a forgotten world empire of the ancient Hindus.

The language which the ancient Hindus spoke was Sanskrit as is apparent from the Vedas which are in Sanskrit and which have been generally acknowledged to be the ancient most human literature in existence. If, therefore, other languages bear some affinity to Sanskrit they are obviously derivatives of Sanskrit, and not collaterals. All the so-called Indo-Aryan languages are nothing but derivatives of Sanskrit because the Sanskrit-speaking Hindus had spread Sanskrit over the ancient world and had conducted education through the medium of Sanskrit. This has been illustrated by showing above how even to our own day ancient Sanskrit academic nomenclature survives by referring to the world 'trigonometry.' In fact explaining the existence of an ancient Hindu empire is very important academically because the existence of such an empire alone adequately explains why Greek, Latin, Italian, German, French, Spanish, English, Russian and other European languages, Persian, Pushtu Turkish and most of the languages of the Far East still carry a substantial content of Sanskrit.

Incidentally, the term "Indo-Aryan" is a misnomer because 'Indian' and 'Aryan' are synonyms. The 'Arya' Dharma was the way of life of the Hindus. Hence what is Aryan is Indian Therefore the term "Indo-Aryan" is duplication of a single idea. It should be clear then how the term Indo Aryan doubly emphasizes the Indian origin of all European languages in addition to those of the Middle and Far East.

We had mentioned the second criterion as religion. The Indian religion i.e. the Indian way of life was spread over a major part of the ancient world. The worship of the Hindu god

Shiva was practised almost everywhere in the ancient world from Japan in the Far East to the American continents in the Far West. The worship of the sun and cow and the cobra and of the planets was also prevalent in most parts of the world as enjoined by the Hindus. 'Arya' is the term which signifies the Hindu i.e. the ancient Indian way of life. Since Aryanism had spread over a large part of the ancient world we find all Europeans, Iranians, Turks and many other peoples still proudly calling themselves Aryans. Some of them also retain Aryan symbols like the Swastik among the Germans and the Shakti-Chakra alias the six-pointed Star of Solomon among the Jews.

The third criterion we have specified is that of mythology, customs, names and Gods. All these could be shown to have been adopted from India by the ancient world. It has already been stated how the Hindu God Shiva used to be worshipped all the world over. It was worshipped in what are now believed to be the headquarters of Christianity and Islam namely at the Vatican in Italy and in Mecca respectively. The Pope's ancestors were Hindu priests. Their Vatican is the Sanskrit word Vatica meaning a bower i.e. a sylvan hermitage. The Vatican premises have many Shiva emblems buried in their walls and cellars. Many such ancient Hindu Shiva emblems have been dug up in Italy. Some of those found in the Vatican are still preserved in the Vatican's Etruscan museum. The Hindu Krishna legend of the flautist who charmed men and beasts is still part of Scandinavian and Italian tradition. The Scandinavian names ending in 'Sen' as in 'Amundsen' and 'Sorensen' are Hindu endings as in Bhadrasen and Ugrasan. The English word Borough is explained in the English dictionary to originate from 'burg' meaning 'a fortified place.' That is obviously the Sanskrit word 'Durg'. Its other derivation unknown to the British is the Sanskrit word 'Pura' for a town or locality. The English tend to pronounce 'Pura' as 'Pore' as in 'Singapore' and 'p' often changes to 'b' hence Sanskrit 'Pura' became English 'Borough.' As for other countries there is great similarity in the mythologies of India and Scandinavia. The Slav people

(i.e. the Czechoslovaks, Yugoslav etc.) are also known to have been worshipping in ancient times Hindu deities Indra, Yama alias Moksha (the God of Death), Varun (the God of Water) and Haridashwa alias Hordes (i.e. the sun) and many others.

In Siberia the local people still worship the Hindu God "Ayu" signifying the giver of longevity, when anybody is taken seriously ill. That this is an ancient Hindu custom, is also mentioned in Uma Sitaram's article about the Hindu Brahmin sect of South Indian Ayyars. The article appeared in the "Illustrated Weekly of India" (published from Bombay) dated January 23, 1972. On page 8 of the issue, a picture caption reads "AYUSHYAHOMAM. It is customary for parents to perform a havan (i.e. offer oblations to a sacred fire) on the birthday of their children. Ayu-devata or the deity presiding over one's life-span and Mrityunjaya (Siva the vanquisher of death) are invoked." The Japanese also worship Hindu deities in their Shinto shrines. In fact the term 'Shinto' is itself a corrupt formof Sindhu or Hindu standing for the religion of the Indus region i.e. Hinduism. That the region from Afghanistan to Korea followed Hinduism is of course still recorded in world histories. But even the ancient Maya and Inca civilizations of the Americas were Hindu. Even Buddhism that has spread over the world is a successor Hindu cult which ipso facto presupposes the existence of the earlier orthodox Hinduism in the very same regions. The Hindu title "Kesari" (meaning "Lion") for kings may be seen to have been applied even to German monarchs as "Kaiser" and to Romans as "Caesar" (also pronounced "Kaiser" by the Romans). The Hindu honorific "Sri" may also be seen to be widely prevalent all over the world as "Sir" alias Sriman in England and as "Signor" in southern Europe. The Hindu honorific for a woman is 'Shrimati' which is still applied in Europe as "Signorita." In fact the English word 'man' is the end part of the Sanskrit word Sriman meaning Mister.

The fourth criterion we had mentioned to retrace the existence of a lost world empire is that of the wide prevalence of weights and measures. The worldwide adoptian of the measure "Metre" by a wide variety of people from poets to clothiers is the Hindu word "Matra" commonly used in Hindu medicine and poetry and to represent quantity in other things. The English term foot meaning 12 inches and the division of a line of verse, also is an exact translation of the Sanskrit word "charan" meaning foot. The fifth criterion is the measure of time. The world has been following Hindu measurements of time from the split second to the days, months and year as has been explained elsewhere. All this could not have been possible unless Hindus administered and educated the ancient world.

The sixth test which helps us re-piece the existence of a forgotten empire is that of educational control. It has been accepted that it was the Indian who educated the ancient world. It is commonly assumed that the Indians educated the Arabs and the latter educated Europe. This belief needs a slight modification. Since Arabia happened to be a transit area on the route of Indian educators and administrators proceeding to Europe and the Americas it has been wrongly assumed that it was the Arabs who educated the Western world. In fact it was the Indians who simultaneously imparted education to the rest of the ancient world in all continents like Asia, Europe and the Americas. Moreover since the ancient Hindus regarded the whole of humanity as a common brotherhood it mattered little whether the educators proceeding to teach in Europe or the Americas were actually residents of India or Arabia or any other country. This was further immaterial because they all practised Hinduism and shared the same knowledge in the sciences, the arts and religious procedure. Under Hindu rule there were no national or political barriers. A human being did not need visas and passports to travel from one part to another because the ancient Hindus in their broad-minded view of the world hated to make any distinctions between regions of

the earth and men and women who inhabited those regions. That all sciences and arts and religious texts adopted all over the world were of the Hindus has been illustrated above citing the term "Trigonometry" meaning the study of three-dimensional measurements. It may also be noted that what the Arabs call the Yunani system of medicine is nothing but the Hindu Ayurved. Obviously its name "Unani" signifies that Hindu medical experts from India must have been proceeding to Arabia through what we call 'Greece' today. This corroborates our observation above that the popular notion of the Arabs having spread Indian learning in Europe is not quite true.

The seventh criterion, mentioned by us, to test the existence of an ancient forgotten empire, is that of geographical and topographical names prevalent over the world in the language and fashion of the ruling community.

The ancient atlas is replete with Sanskrit. The terms ending with the suffix 'Sthan' (improperly spelled as 'stan) as in Baluchisthan, Afghanisthan, Kurdisthan, Kafiristhan, (Chinese) Turkisthan, Ghabulisthan, Gharuchisthan, Arvasthan (corrupted to Arabia), Kazaksthan, Uzbeksthan etc, are all Sanskrit. Similarly Brahmadesh (Burma), Java, Sumatra, Malay, Singapore, Iraq, Iran (from the Sanskrit root 'Ir' as Irawati mal-pronounced as Irrawady). are also Sanskrit. Words ending in 'land' as in 'England', 'Deutschland' are all Sanskrit. The terms Syrians and Assyrians signify the 'Sur' and 'Asur' communities mentioned in the Indian epics. They all spoke Sanskrit for several centuries until they lost touch with India. Cities in West Asia called Nishapur, Jandishapur, Ramsar, Navbhar and Samarkand and localities, say, in England ending with "bury" as in 'Shrewsbury' 'Ainsbury' and Waterbury' are all Sanskrit.

Thus we see how all the criteria for testing the existence of an ancient Hindu empire unerringly point to the existence of such an empire though it has faded out of public memory. History texts published hereafter must rewrite those missing

chapters which pertain to the ancient worldwide Hindu empire, with the help of clues discussed by us above and similar others that may be discovered. People must also give up the tendency to implicitly believe that if an event finds no mention in their histories it must not have happened. Man not being omniscient his knowledge is never perfect or complete. Knowledge also tends to disappear and has to be rediscovered. That is why in school examinations candidates are taught to think and substitute missing words in given broken sentences. One must not forget that discipline so thoughtfully taught in school curriculums. It is an important discipline to prepare the adult to similarly provide the missing links in different branches of knowledge including history.

18

TRACES OF AN HINDU WORLD EMPIRE

In the illimitable expanse of time many facts are irretrivably lost and forgotten. One such is that of a worldwide empire of the ancient Hindus. Our history books of the 20th century make no mention of an ancient, worldwide Hindu empire partly out of ignorance and partly out of cussedness. People all the world over have been so thoroughly brainwashed as to overlook all recurring signs and proofs of the world empire of the ancient Hindus and today if anybody claims that an ancient Hindu empire did exist he is looked upon either as a fool or a knave.

Luckily, however, we do have traces of evidence left scattered all the world over, which if pieced together painstakingly, will leave no doubt in anybody's mind about the existence of a worldwide empire of the ancient Hindus.

There are two main reasons why old history gets forgetten and lost ; one is that as every new generation is born the history of the older ones gets progressively fo.gotten. Ask any individual how much he knows about the life of his father. He will know just a little. About his grandfather he will know much less. And about his great grandfather he may not even know the name. This shows how, as time advances, the history of earlier generations is progressively pushed into oblivion by a natural process of forgetfulness. This is but natural because men's capacity to remember or store recorded facts is limited.

The other important reason why history gets lost and forgotten is human animosities and rivalries. Malevolent succe-

ssors armed with sword and torch and hammer and sickle go about systematically hammering down, burning or destroying in diverse other ways the traces of older civilizations. Thus traces of the ancient Hindu world empire got obliterated through systematic onslaughts of other faiths like Christianity and Islam.

In Europe and the Americas it was mainly first the Christians who obliterated all vestiges of the Hindu empire. In Asia it was mainly the Islamic onslaught which want only destroyed Hindu history and appropriated Hindu buildings as own mosques and tombs.

But fortunately there are ways and means of reconstructing the story of past events even after all evidence has been seemingly systematically destroyed even as murder is often brought home to the assassin even after he has taken great pains to obliterate evidence and plant misleading clues. In this we are helped by an immutable law of this universe that once an event takes place its traces persist despite the flow of time and deliberate attempts at destruction.

Let us first lay down some criteria by which histories of forgotten empires can be reconstructed. We lay down six such criteria. 1. Geographical names. Whichever community claims it had a worldwide empire it should be able to prove that the ancient atlas bore its own nomenclature for seas, rivers, mountains and regions. 2. The religion of a community which rules the world must be shown to have spread over large tracts in all parts of the world. 3. If a community has held worldwide sway its culture, namely its mythology and customs will linger for ages even after its rule or administration ends. 4. The language of those who have had a worldwide empire lingers in the speech of the people in different parts of the world long after its political and administrative authority ends. 5. If a community has ruled the world its weights and measures continue to be adopted over large parts of the world long after

the extinction of its empire. 6. Some pithy tell-tale phrases and terms which continue to float down the corridors of time and history long after the end of an empire also provide important clues.

Let us now test whether the criteria laid down by us above are sound, before we make use of them to prove the existence of an ancient Hindu empire.

Just a little over two decades ago, within the span of our own memory, we know that the British had a worldwide empire Since the name of their own country was England and their language English and they wielded worldwide authority, English geographical terms such as Iceland, Somaliland, Buchanaland, Basutoland, Indian Ocean, White Sea—came into vogue. 2. Since the English people were Christians Christianity spread in regions where they ruled. 3. English customs, stories, titles, mythology and symbols came to be copied or adopted and got spread during the heyday of British rule over a large part of the world. 4. The English language came to be spoken from the Americas to New Zealand because the English ruled over that wide area. 5. Their weights and measures and currency were quoted and adopted in world commerce and industry because the English were the dominant world power in the recent past. The foot and the inch, the stone and the pound, the farthing and the guinea, the seconds and minutes and January 1 as the New Year Day came to be recognized and adopted the world over because those were the measures of the empire-builders, the British. 6. Some phrases such as "the sun never sets on the British empire" will continue to speak volumes about the one-time worldwide sway of the British until they continue to linger in history say five thousand years hence when most of the traces of the 19th and 20th century British empire will have been obliterated from history or grown unrecognizably tenuous.

Let us take another term 'Nagaland.' That is the name given to a tract of India some years after India emerged free from British rule. It was Jawaharlal Nehru the first Prime Minister of a newly independent India who chose that English name for a part of India which has had a hoary Hindu, Sanskrit tradition. The choice of that English name by the Prime Minister of a free India for a part of territory freed from British rule is a measure of the inroads that slavery makes into the minds of a subject people. Even though physically free Jawaharlal's mind continued to be a slave of British ideas. Thousands of years later, therefore, when in the illimitable flow of time traces of British rule over India are wiped out from remembered history if the memory of a part of India having once been named Nagaland lingers, that single word, a lone term, would be enough for any discerning historian to conclude with unerring accuracy that the British must have ruled at least over that part of India. If somehow a future historian finds out the year in which that region of India was named Nagaland and therefrom concludes that British rule may have extended over that region at least until that year he would at the most commit a small error of time but he would not be wrong in concluding that the British did rule over that region. In computing the history of several milleniums ago the error of a small margin of time would be negligible while the salvaging of a completely forgotton fact of a worldwide British empire would be invaluable for recorded history.

So we see how single words and terms lingering in history milleniums after an event can prove very valuable in reconstructing forgotten history. In reconstructing the story of an ancient Hindu empire we shall show that there are some such terms which have come down floating to us across milleniums, which are of immense help in piecing together the story of a very ancient worldwide Hindu empire. Those terms and phrases are pregnant with meaning and speak volumes about an ancient Hindu world empire if they are properly understood and carefully analysed.

19

THE ANCIENT ATLAS BORE ALL SANSKRIT NAMES

It is all too easily assumed that all that is worth knowing about history is already known. This assumption is not well founded. There is as much scope in history to explore the unknown as there is, say, in physics.

One very important void in ancient history pertains to an ancient Hindu empire. Current historical texts make no mention of a worldwide Hindu empire having ever existed and yet there are clues available to reconstruct the story of that empire wiped out of public memory.

Let us at the outset recall that Hindu scriptures, epics, and folklore contain innumerable and repeated references to conquests abroad by Indian kings, princes and scions. Doubters are usually prone to laugh away such references as products of imaginative chauvinism run wild. But this is no laughing matter. Such supposedly tenuous and merely mythological references assume importance when one finds corroborative evidence in ancient topographical nomenclature being all Sanskrit. Since Sanskrit was the language of the ancient Hindus, when they spread all over the world they named oceans, mountains, rivers and different regions in Sanskrit.

That the ancient Hindus had the power and the vision to spread all over the world is writ large in the Vedic injunction 'Krunwanto Vishwam Aryam' i.e. make the (whole) world 'Arya'. We might underline here that 'Arya' does not signify a race. The contemporary world has been misled into believing that 'Arya' was a race. The word 'Arya' signifies the Hindu or

Vedic way of life which was based on the universal humanitarian principle that we are all descended from divinity and to merge ourselves into that divinity must be our aim. A basic tenet of Hinduism is that our lives must be moulded with that lofty aim. For that the ancient Hindus devised a code of conduct which enjoins a life of mental and physical purity and strict conformity to a code of duties and community service. It is that way of life which is connoted by the words 'Arya' and 'Aryanism.'

That a very large section of the world's population calls itself 'Arya' is itself a very important and graphic proof that the ancient Hindus had, in fact, succeeded in implementing their motto 'Krunvanto Vishwam Aryam' (make the whole world Arya).

Any country which establishes a world empire names the different regions, seas etc. in its own fashion. Thus because the name of the Indian country was Sindhu Sthan they started naming country after country as Baluchisthan, Turkasthan Arbasthan etc.

The ancient atlas, therefore, bore names given by Indians or derived from India. This is a very significant proof of the Indians having once had a worldwide empire even though mention of that empire has been obliterated from current histories.

Let us consider terms like Indochina, Indonesia, West Indies, East Indies scattered all over the atlas even to our own day. Those terms refer to an age when India and Indians led the world. In that ancient past India was the most powerful nation of the world controlling the largest territory ever controlled by any single power. That is why the terms 'India' and 'Indians' were on everybody's lips and every land or people had to be defined in terms of India.

It was that worldwide obsession which led Columbus to set out in search of that great land and mistakenly name the aborigines of America as Indians.

The terms 'Indiana' and 'Indianapolis', though comparatively modern, derive from the admiration the world retained for a great Indian empire the memories of which lingered for several centuries after that empire had vanished.

The term 'Indian Ocean' too is of great significance in reconstructing lost and forgotton history. India is a comparatively very tiny country that 'hangs' on the Indian Ocean as viewed in a world map. The African continent is a vastly bigger territorial mass. The Arabian peninsula is another big chunk of land abutting on the Indian Ocean. Why then should that ocean be named after India ? Obviously because in the ancient past the Indian navy reigned supreme over that ocean (and of course many others). There was no other power which could challenge India's naval might from the Americas to Australia. In short, India was then the mistress of the seas. It was that unchallenged sway which resulted in identifying that ocean with India whose ships plied across it.

The term 'Mediterranean' is also a Sanskrit name reminiscent of times when Sanskrit-speaking Indian Kshatriyas (the Hindu warriors) controlled all the ports around that sea.

The Sanskrit origin of the term 'Mediterranean' may be explained this way : Sanskrit 'Dharatala' gets changed to 'terrestrial' in English. Similarly the Sanskrit word 'Madhya' is corrupted to 'Medi' in European languages. So the European root 'terra' is the Sanskrit root 'Dhara' and 'Medi' is the Sanskrit 'Madhya'. Sanskrit-speaking Indians had named that sea as Madhya-Dharatal' i.e. a sea in the centre of the earth's land mass. That is exactly the meaning of the English term 'Mediterranean.' That sea won't bear a Sanskrit name unless Sanskrit-speaking Hindus governed all the regions and controlled all the ports surrounding it. This conclusion which we arrive at from the Sanskrit origin of the term 'Mediterranean' can also be verified by tracing the origin of the names and histories of those regions.

The 'Red Sea' is so named because it was so termed by the ancient Hindus. We find a mention of it in the Ramayana as 'Lohit Sagar' when Rama's emissaries fanned out in all directions to locate abducted Seeta. 'Lohit' means 'Red'. So the term 'Red Sea' is a mere translation of an ancient Sanskrit name.

Likewise the name 'White Sea' is a mechanical translation of the name 'Ksheer Sagar' used by the ancient Hindus. It happens in history that the names used by empire-builders often survive in translations in local dialects. 'White Sea' and 'Red Sea' are such terms. They testify to the existence of the world-wide sway of the ancient Hindus.

A community which rules the world often tends to name different conquered regions in the style of its own country. Thus for instance when England became the dominent political power in the world names like Basutoland and Buchanaland became popular. Likewise when the Hindus ruled the world, because their own region was named Sindhusthan (since corrupted to Hindusthan) they named the various regions under their sway as Afghanisthan, Baluchisthan, Turagasthan (modern Turkey), Arvasthan (modern Arabia), Gharuchisthan, Ghabulisthan Kurdisthan, Kazaksthan and Uzbeksthan.

The names 'Iran' and 'Iraq' too are of Hindu, Sanskrit origin. They derive from the Sanskrit root 'ir' as in 'Irawati' (Irrawady). In the Sanskrit dictionary the term 'Iran' is explained as 'salty and barren ground'. This is exactly what Iran is. The word 'Rann' (of Kūtch) is also derived from the same Sanskrit root. In Asia Minor there were cities bearing Sanskrit names such as Jandishapur and Vidisha (Edisa). The names Syria and Assyria are pronounced in Greek as 'Suria' and 'Asuria'. They derive from the two Sanskrit-speaking ancient Hindu communities 'Sura' and 'Asura' often mentioned in Hindu scriptures.

The two African countries Mali and Somali derive their names from two leaders of the 'Demon' community mentioned in the Ramayana.

The Straits of Sunda also find a mention in the Ramayana at the time of the worldwide search for Seeta.

The term Sumerians derives from 'Sumeru' a 'golden mountain' often mentioned in Hindu scriptures. The word 'Altai' is also a local dialectical translation of the Sanskrit term 'Sumeru'.

The term England originates from the Sanskrit word Angla-Sthan as is explained in a subsequent chapter.

The term Scandinavia is a corrupt form of the Sanskrit word 'Scandanabhi' signifying a land of warriors. The Vikings of Scandinavia (a region in Europe) were known for their warlike qualities.

Germans call their land Deutschland. That name derives from 'Daitya Sthan'. 'Daityas' were an ancient Hindu, Sanskrit-speaking community. As per Hindu mythology they were known as Daityas since they were born of a woman known as 'Diti'.

The term 'Dutch' is also a corrupt form of the word 'Daitya'. This may be illustrated by the name of the town 'Bhairaich' in the state of Uttar Pradesh in India. That town derived its name from the temple of Brihad-Aditya' (i.e. the Great Sun). The term 'Brihad-Aditya' got corrupted to Bhairaich in popular usage. Likewise the term Daitya was the origin of the current term 'Dutch'.

The Caspian Sea also derives its name from the well known sage Cashyap, the ancestor of the Daitya community. Cashyap and his descendants the Daityas figure prominently in Hindu mythology.

The river Danube derives its name from the Sanskrit term 'Danuv'. That term 'Danuv' gets corrupted to 'Danub' as 'Vachan' in Sanskrit becomes 'Bachan' in careless modern popular usage. Since the word 'Danuv' alias 'Danub' is used as a synonym for the 'Daitya' community in Hindu scriptures,

the river flowing through the land of the Daityas alias Danuvs (i.e. Danubs) came to be known as Danub alias Danube.

Likewise the 'Nile' of Egypt is a name given by Sanskrit explorers in the days of the worldwide Hindu empire. In Sanskrit the word 'Nil' means 'blue.' Later, over the centuries, when the Sanskrit meaning of that term was forgotten people inadvertantly added the English adjective 'blue' and began to call the river 'Blue Nile' not realizing that the original Sanskrit name 'Nil' itself signified a 'blue' stream.

Around August-September 1970, the Press Trust of India news agency reported that the port of Brunei has been named 'Seri Bhagwan' in memory of the late (Muslim) ruler's title meaning 'Royal Adviser.' This is yet another instance of how ancient Hindu, Sanskrit terms scattered all over the world are being misunderstood and misinterpreted in our own day. The term 'Shri Bhagwan' in Sanskrit connotes 'Lord Almighty'. As such that was the title of the Hindu monarch of the Brunei. Later when the Arabs invaded those regions and cruelly converted everybody from prince to pauper to Islam the monarch though converted to Islam continued to sport his sacred Hindu titles. Over the years those Sanskrit terms have been misinterpreted as illustrated above. All the same the term 'Seri Bhagwan' surviving through the vicissitudes of centuries and orgies of forcible conversions testifies to the deep roots that Hindu tradition had struck all over the ancient world.

Those regions of Europe which are inhabited by the Slavs, like Yugoslavia and Czechoslovakia, had an ancient Hindu, Sanskrit tradition as is apparent from the fact that the ancient Slavs worshipped Hindu deities like India, Varun, Yama and the Sun (Haridashwa). That is why Prague, the capital of Czechoslovakia, is the stub of the Sanskrit name Praguejyotishpur.

Another region in Europe, namely Latvia, also still sports a Sanskrit name for its capital. The capital of Latvia is 'Riga'

which may be seen to be a Sanskrit root as in 'Rigved'. Budapest is Buddha Prastha.

We may quote innumerable such place names which are still Sanskrit, scattered all over the world, such as Bukhara (a corrupt form of Buddha Vihar) in Uzbekstan, Ramsar (i.e. the lake of Lord Ram) in Turkey, Nishapur in Iran, Navbahar (Nava Vihar) in Iraq, Mecca (from Makha meaning sacrificial fire) in Arabia, Nagarhar in Afghanisthan, and Ramtha (i.e. Ramasthan—the abode of Rama) in Jordan. All these prove the existence of a vast Hindu empire in the ancient past.

In Russia names like 'Stalingrad' and 'Leningrad' are the same as 'Nandigram' and 'Sewagram' in India. The Russian suffix 'grad' is a corrupt form of the ancient Sanskrit word for encampment since people there have to live in camps in the inhospitable local climate in the absence of permanent houses. That proves how Siberia too was colonised by the ancient Sanskrit-speaking Hindus.

A detailed study of the ancient atlas thus provides strong proof of an ancient Hindu empire. This staggering geographical and topographical evidence cannot just be brushed away on the ground that current historical text books contain no mention of an ancient worldwide Hindu empire. If for some reason the records of that empire have got destroyed they will have to be reconstructed from all such evidence of which the geographical-cum-topographical names illustrated above are just one facet. There are many other aspects of that evidence which we shall review in separate chapters.

20

AYURVED—THE HINDU MEDICAL SYSTEM HEALED THE ANCIENT WORLD

Very little is known of the history of Europe before Christ and of Arabia before Mohammad because on coming to power the Christians and the Muslims respectively tended to obliterate or belittle the civilization of their forbears.

Ask any Westerner about the life in Europe before Christ, and ask any Muslim about the history of his ancestors before Mohammad and they will hastily brush away the question by the brash remark that there lived in Europe and West Asia some pagans worshipping stones, trees and streams, and that their life was of no consequence and that is that.

Such effrontery, steeped in complete ignorance of their past, has been allowed to pass muster by historians of the world for an unconscionably long time. It must not be allowed to hold the field any longer. One just can't tar the history of humanity before Christ and Mohammad respectively with the sweeping remark that the earlier people were some insignificant pagans.

There have been mighty kingdoms and mighty powers inhabiting and ruling the earth from the beginning of human civilization. Human civilization on earth is billions of years old. And the oldest civilization we find on earth is that of the Hindus, who, inspired by their Vedic slogan 'Krunwanto Vishwam Aryam' i.e. 'Make the whole world Arya' spread all over the world. It was they who educated the world in philosophy, astronomy, astrology, sculpture, architecture and all other sciences and arts.

As the world's first administrators, philosophers, scientists, mathematicians, explorers and educators the ancient Hindus also carried their remarkable medical system, known as Ayurved, to the remotest parts of the world.

That the ancient medical system, the Ayurved, was studied and practised all over the world may still be proved from extant traces.

It is widely acknowledged that the Arabs learned their sciences and arts from the ancient Hindus. That among those studies the Arabs were also imparted medical education by the Hindus is apparent from the almost complete identity of the Arabic (Unani) system of medicine with the Hindu Ayurved.

Arabs are known to possess and follow, still, ancient translations of standard Ayurvedic works. The Arab method of diagnosis is also entirely Hindu, namely mainly from the patient's aulse.

The Arabs call their medical system 'Yunani' signifying, that they learnt it from Greece since 'Yunan' is their word for Greece. Since 'Yunani' and Ayurved are identical it is apparent that Ayurved reached Arabia through Greece. This proves that ancient Greece also practised Ayurved. Obviously this leads to the conclusion that Indian administrators and medical men had spread to Greece too.

It has been recorded in memories about Prophet Mohammad that whenever his wife Ayesha used to be ill he used to call in Indian doctors. This could only happen if Indian thought, education and administration was being followed in the Arabia, of those times. We say this from our experience of India under British rule. When India came under British administration gradually the India Ayurvedic medical system lost prestige while those practising allopathy i.e. the Western system rose in public esteem. The elite of India took pride in calling in an allopath for consultation. Certificates issued by allopaths were acceptable to the administration, to the exclusion of certificates from Ayurvedic

administrators. Therefore, the fact that Indian physicians were consulted in the Arabia of Prophet Mohammad's times, is proof of the contemporary administration being Indian. Some people are likely to angrily repudiate this conclusion. To them we would like to suggest two points for consideration. Firstly ancient Indians made no distinction between man and man and one country and another. To them the whole world was a common human home. Therefore, when we say that Indian thought and methods prevailed over ancient Arabia all that we mean is that philosophy, educational methods, administrative systems, social patterns, medicine etc. as developed and spread by Indian sages and seers were in vogue in Arabia of those times. There is nothing in this which should hurt anybody's ego. Contrarily it should foster the feeling of unity among all humanity. Secondly the adoption of Indian administrative, social and educational patterns in ancient Arabia does not signify political or imperial domination of India over Arabia but a common citizenship between India and the rest of the ancient world including Arabia.

Having noted the traces of the prevalence of the Indian medical system in Greece and Arabia let us now scrutinize other regions of the ancient world,

Take Siberia, the vast Asian portion of Russia. Being a vast and comparatively desolate region with an inhospitable climate, Siberia's ancient Indian heritage has remained comparatively well preserved.

It is perhaps not known that Siberia still retains and follows only Ayurved. Siberians still preserve ancient Ayurvedic texts illustrated with drawings of Indian herbs. A photo copy of one such ancient Indian text on Ashtang-Ayurved, found in Siberia, has been brought by the International Academy of Indian Culture, J-22 Hauz Khas, New Delhi-16. Representatives of that Academy who toured Siberia around 1968 A.D. report that common household Ayurvedic remedies such as Hingashtak and Trifala powders are prepared and commonly used by Siberians.

The Siberians also evince great respect for Ganga water. All this is strong evidence of ancient Indian educators administrators and medicine men having stayed, worked and taught in Siberia in times immemorial. Considering the present state of knowledge all this sounds fantastic but in view of the rare evidence that we are producing here and through other publications of ours, all these missing chapters of history will have to be carefully researched, studied and repieced.

The very word Siberia is of Sanskrit origin. It was given to that region by Indian explorers and geographers who first charted the earth. Though spelled as Siberia the local people still call their land 'Shibir' thus retaining the exact original Sanskrit word. In Sanskrit the word 'Shibir' signifies 'encampment' or temporary habitation. Since Siberia is an inhospitable region people usually live there in temporary tenements.

If, therefore, the ancient Hindu medical system can be seen to be prevalent in such diverse regions as Greece, Arabia and Siberia it is apparent that Ayurved had spread to all regions of the world. This is historic logic, which forms an important part of historical methodology especially when one is researching into remote, barely known or unknown parts of history. It is like judging the quality of the entire lot from a few random samples taken from a consignment.

A very significant proof of Ayurved—the Hindu system of medicine having been the earliest known to humanity, is found in the fact that Western, allopathic terminology still betrays signs of being overwhelmingly derived from Ayurved.

Consider the English word 'cough'. It is the very word 'kaf' common in Ayurved. One of the fundamental tenets of Ayurved is that disease is a manifestation of the imbalance between 'vata—pitta—kaf' i.e. 'gas—bile and phlegm' in the patient's body. That same Ayurvedic term 'kaf' is perpetuated in English as 'cough'. It may be objected that while 'kaf' in Ayurved signifies phlegm, in English 'cough' has a slightly

different meaning. The difference in use is obviously there but it is ascribable to centuries of dissociation between English medical practice and the ancient Ayurved. Since it is universally admitted that phlegm is one of the basic breeders of 'cough' it is obvious that though slightly changed in its connotation the English word 'cough' is none other than the Ayurvedic term 'kaf'.

Take another very important Ayurvedic term 'Hridaya' for heart. Examining a patient's heart-beat is very common in allopathy, yet it is not generally known that the word 'heart' is of ancient Ayurvedic, Sanskrit, Hindu origin. This is how we explain it. One of the derivatives of the word 'Hridya' is 'heardic' (meaning heart-felt). Thus when a Sanskritist wants to convey his 'heart-felt congratulations' to anyone, he says 'Heardic abhinandan.' From this it will be realized that 'heardic' in Sanskrit means 'heart-felt' that is to say Sanskrit 'heard' is pronouced in English as 'heart'.

Another English word connected with pathology is 'hiccups'. That word is the Sanskrit 'Hikka'.

The branch of medical science, known as gerontology is obviously entirely of Ayurvedic origin because 'gera' in Sanskrit signifies 'old-age' and 'onto' signifies the 'end' of a living being. Gerontology being actually the study of how living beings get old and die it is apparent that this study which modern people believe to be of Western origin is of hoary Indian, Hindu Ayurvedic antiquity. It couldn't have been taught and studied in the West unless Indian educators and administrators had spread out over the whole of Europe to govern and teach the Europeans. Here we would once again like to point out that this does not mean that Indians looked down upon Europeans as subject people. Indians regarded the whole world as one region and all humans as belonging to a common fraternity. Indians, are still, perhaps, the only people in the world who are psychologically attuned to and prepared for a one-world and one-human-fraternity concept.

Take the English word 'gland.' This too is of Sanskrit origin. The Sanskrit word is 'granthi.' Sanskrit ending 'th' changes to 'd' in English. This may be seen from the word 'lamp-stand'. In Sanskrit that word 'stand' is 'sthan'. Similarly the ancient Sanskrit title 'Angla-sthan' may be seen to have changed into 'Angle-land', and then 'England'.

Hydro-cephalus the disease causing watery saturation in the brain, is the Sanskrit term Ardra-Kapalas.

Two diseases named 'osteo-malacia' and 'osteo-perosis' in allopathic terminology are Sanskrit derivatives. In Sanskrit 'Asthi' means 'bones' (changed to 'osteo' in English) and 'mala' means 'getting contaminated, diseased or bad'. From this it is obvious that those two diseases have been studied from ancient Ayurvedic treatises.

Take the word 'malignant' often used in describing a tumour or cancerous wound. That word 'malignant' is the Sanskrit word 'malin' that is soiled, bad, infected etc. That same Sanskrit term is widely used in English as in 'malevolent... maladministration...maladroit...malpractice....mal-adjustment... malady...'

A patient often complains to his medical consultant of his heart or head experiencing a 'spin'. That word 'spin' is of Sanskrit, Ayurvedic origin. The Sanskrit word is 'spundun'. The English word 'spindle' is of the same Sanskrit origin. The European term 'Maternity' is Sanskrit 'Matri-neeti' and 'paediatries' is a compound of three Sanskrit words 'pada' (i.e. foot), 'asthi' (i.e. bones) and 'Shastra' (i.e. science or system). The fancied derivation from 'paedia' meaning a 'child' is mistaken. The word 'dentistry is a Sanskrit compound 'Danta Shastra.'

A closer and wider examination of allopathic terminology and origins of diagnosis and treatment along the lines indicated above, is bound to reveal that allopathy is only an amateurish, clumsy, commercial, horribly expensive and fumbling graft on the ancient venerable, consummate, flawless, inexpensive, expert

system of medicine so ably developed in times immemorial by Hindu sages and seers, and widely spread and practised all over the world by untiring, altruistic, selfless Hindu pioneer welfare-workers. Theirs was a mission of love and service for it is well known that ancient Hindu medical practitioners and ancillary personnel tendered their service and administered their remedies absolutely free of charge or cost. Because, it was abhorrent to them to make money from anybody's physical distress. Ayurved enjoins that all medical help must be absolutely free. Hindu practice also enjoined that all educational instruction must also be absolutely free of any charge. Even in our own day it is not rare to come across people administering Ayurvedic remedies and refusing any payment or compensation. With them it is a matter of strict professional principle not to accept anything in recompense for medical service rendered.

Such selfless service to the distressed, and educational instruction to the needy had been made possible in ancient times by Hinduism fostering among its intelligentsia a high sense of detachment, austerity and unavoidable duty to all beings. At the same time, businessmen and wage-earners were trained to help with munificent contributions for the upkeep of all selfless, social workers.

Apart from such immaculate standards of professional piety Ayurvedic pharmaceutical and clinical standards too were of a very high order. Ayurvedic experts lived with minimum of clothing in unostentatious hamlets. They almost invariably did all the professional chores themselves from herb-collection in forests to administering medicines in towns and villages. The processing of all herbs for administering to patients, by grinding pounding etc, too was done by the Ayurvedic practitioners themselves.

Ayurvedic clinical practice instead of being limited to a few professionals was deliberately, systematically percolated to all levels down to the ordinary village artisan and farmer, and women in the household. They all knew quick and inexpensive

remedies for all common ailments and injuries. Besides, Ayurvedic practice had also developed wonder cures for almost all serious diseases like dropsy, glandular tuberculosis, chronic amoebiosis, blood pressure, piles and diabetes.

The principal of an Ayurvedic college in Poona once told me that a local resident dressed like a rustic knew of a simple but very effective remedy for bone-TB. He had volunteered to treat all patients of that disease free of charge. The hospital staff not knowing any remedy for bone-TB used to regularly refer all patients suffering from that disease to him. He used to proceed at night to a nearby forest, fetch some root, rub it on stone with water and apply the paste to the affected portion. The patients used to be cured in no time. But the tragedy was that the man wouldn't disclose what the root was. The hospital doctors wanting to know the secret once stealthily followed him. But the man sensing that he was being shadowed, bolted. Thereafter he was never seen.

I know of a superannuated lady, apparently of robust health, suddenly developing glandular-TB. The protruding glands turned her handsome face ugly. The foul-smelling secretions from those glands used to make life a torment for her and a burden to others. She searched high and low for a remedy. All pronounced the disease to be incurable. Then someone told her of an unassuming rustic tailor residing in the town of Karad in the Maharashtra region of India. Hoping against hope she went to him. He asked her whether she would stand the scalding pain that the remedy caused. The patient replied that she was so harried by the disease that she was prepared to bear anything. The treatment started. The tailor used to spread a piece of worn-out rug under a tree in the open. The patient was asked to squat on it. The tailor would then daub the glands with a thick redish paste. As the paste dried up the glands shrank in size forcing the blood and pus in them trickle down the patient's face. This treatment continued for a few days and within a very short time her face was as handsome as before. The disease had vanished without a trace. The tailor did not

charge anything for the treatment. All he said was "I pray to God and so should you thanking Him for His grace."

Women in many families used to treat free of charge children suffering from common ailments like measles and rickets. Their inexpensive treatment with household remedies usually attracted a crowd of suffering children accompanied by their poor parents, from far and near, every morning to their premises.

Women's deliveries used to be invariably conducted in the home itself under the expert guidance of the elderly women of the joint family. So common was the knowledge about the use of Ayurvedic drugs, and so easy their acquisition that almost every elderly man or woman acquired the skill to treat all common ailments in course of time. People stocked at home a collection of Ayurvedic drugs which came handy to treat ordinary complaints like cough, cold, headache, insomnia, stomach-pain, nausea and constipation. Usually the Ayurvedic drugs were so cheap that none cared to charge any money for small quantities. The remedies could be had free of cost just for the asking from any house.

It is a great pity that ancient Hindu medical science, Ayurved is now languishing through public neglect. It was an ideal medical system in every way. Ayurvedic remedies stand one supreme test which no others fulfil. All medicine must be food and all food should be medicine. Only Ayurvedic drugs fulfil this important dictum. Besides, easy and comparatively painless treatment, miracle cures, easy availability of drugs, reliance on medication than on surgery, home processing of the basic drugs and home treatment of the patients, non-toxicity of its remedies, total absence of any cumbersome, clumsy, diagnostic paraphernalia, negligible cost of the drugs and the facility with which almost anybody may administer those drugs are some of the remarkable features of Ayurved.

That the ancient Hindus not only invented and developed a very efficient and inexpensive medical system but also spread it all over the ancient world is also proof that they had succeeded in creating a common human brotherhood which did not admit of any regional, racial or political distinctions.

21

THE ENTIRE PACIFIC REGION WAS HINDU TERRITORY

It is not generally realised by the people of the world how strong a bond of unification can Hinduism and Sanskrit provide. One may step into almost any part of the world and one is bound to detect disarming traces of an ancient Hindu culture still permeating the region.

Let us take Malaysia. Almost two decades ago it was known as Malaya. Close by at its southern tip lies the picturesque island of Singapore. This region is about 2,000 miles east of Madras.

Malaya and Singapore are both Sanskrit words. Sanskrit literature is replete with the word Malaya. Sandalwood was supposed to grow wild on Mount Malaya. Even now Sanskrit enshrines the memory of sandalwood plantations in ancient Malaya in a phrase which means familiarity leads to frivolous use of a costly commodity'. The proverb says that sandalwood is grown in such abundance in Malaya that the tribal housewife there uses it as ordinary firewood.

Malaya and Singapore are, therefore, both Sanskrit words. The real spelling of Singapore ought to be Simhapur signifying a city of lions. In 1492 A.D. when the British explorer Raffles landed in Singapore he noticed a fort built by a Hindu King named Parameshwar. The fort bore a Sanskrit inscription to that effect. The site of that fort is now occupied by a modern highway called Stamford Road in Singapore.

The fort was built by the ancient Hindus at the southern tip of the island of Simhapur to command the seaboard. It formed an important naval, military and commercial base in times when India was the mistress of the seas and her ships skimmed the oceans unchallenged in the vast stretch from the eastern coast of South America to the Western coast of Mexico and from the Arctic to the Antarctic. Raffles Memoirs is one of the books which scholars may consult to have a glimpse of India's glorious world empire.

A curious relic of India's maritime sweep, namely a metal bell suspended from the prows of ancient Indian ocean liners and warships bearing a Tamil inscription, was hauled up in a fishing net by an Australian aborigine.

Malaysia and Singapore are connected by a highway running across a bridge spanning a channel. Malaysia under the British was partly British territory and partly comprised of small principalities ruled over by Maharajahs as in India. As was the gruesome fate of several countries in the world Malaya too was the victim of terror raids by Arabs. By torch and sword they laid the country waste and terrorized the populace into professing Islam. In that holocaust all Malaysians, who were all Hindus, were, from prince to pauper, converted to Islam.

But Islam is only skin deep. Let us hope that nostalgic memories of their glorious Hindu past and a diligent study of true accounts of the havoc wrought by Arab invaders would one day inspire Malaysians to reclaim and re-adopt their ancient Hindu faith.

The language and culture of Malaysians is still Sanskrit and Hindu. Take the name of their capital Kuala Lumpur. The suffix 'Pur' is a Sanskrit termination used to signify townships. The original Sanskrit name was Cholanampuram i.e. city of the Cholas. Another town Seramban is'Shree Ram Van'i.e. the bower of Lord Rama. A city in mountainous north Malaysia is called Sungei Pattani. Its ancient Sanskrit name was Shringa Pattan meaning a 'mountain city'. Another town 'Petaling Jaya' derives

its name from Sphatik-Ling-Jayan i.e. the Great Crystal Emblem of Lord Shiva. Incidentally this provides one an important archaeological clue. The central shrine of that township must have been a huge Shiva emblem made of crystal or crystal-white marble. In India the famous Taj Mahal in Agra too was Tej-Mahalaya the resplendent shrine housing a Shiva emblem. Just as the Taj Mahal was transformed into an Islamic grave it may be that the main mosque of Petaling Jaya in Malaysia now sits pretty over the ancient Hindu shrine of a crystal Shiva emblem. Fanatic Islamic invaders were notorious for using holy Hindu shrines as mosques and tombs through sheer cussedness.

The Hindu deity Lord Shiva was the principal object of worship throughout ancient Hindu Malaysia. A few decades back an ancient Hindu Shiva temple was excavated in Sungai Pattani. Lord Shiva and His consort Bhavani alias Durga were the principal deities of India's warrior race—the Kshatriyas. Wherever they went they carried and consecrated Lord Shiva. This is the reason why Lord Shiva is found all over the world—not only in important cities but also in the very central shrines of Christianity and Islam. An ancient Shiva Linga worshipped by Italians when they were Hindus is still preserved in the Etruscan Museum of the Pope in the Vatican. The Hindu Shiva Linga worshipped by the ancient Arabs before they were terrorized into accepting Islam, is still worshipped by Muslims converging for their annual ancient Hindu pilgrimage, in Mecca.

The few instances quoted above should convince students of ancient Malayan culture that their place names are of Hindu. Sanskrit origin.

A few miles from the city of Ipoh is a hot water spring. A tattered part of the ancient Sanskrit scripture Pundarika Sootra was found lying there. Its lines were inscribed in stone, framed and put on a raised pole at the spot. I saw it in 1944 A.D.

Though originally titled as Maharajahs the rulers of Malaysian principalities gradually styled themselves as sultans. This

was apparently a very late development for during 1943—1945 at receptions held by the so-called sultan of Johore I was delighted to see the words 'Maharajah of Johore' embossed in large letters along the fringe of the long, thick table-spreads laid out for the party.

Royal palaces in Malaysia are still known by their ancient Sanskrit name (आस्थान) 'Aasthan'. Princes royal are known as 'Putra' and pincesses as 'Putri. In Sanskrit these terms signify 'son' and 'daughter' respectively, of anybody, even a commoner. The Sanskrit term Mahadevi (great goddess) is still used as an honorific by royal Malay women. Thus even if the Islamic name of a princess happens to be Fatima she will be titled 'Putri, Mahadevi Fatima.' This indicates the overpowering influence that Sanskrit still wields. Malaysian life is thus suffused with Sanskrit. This provides excellent material for Indian scholars and diplomats to cultivate close cultural contacts with Malaysia and conduct archaeological and historical investigation and excavation in collaboration with Malaysian scholars and officials. They should for instance locate the great crystal Shiva emblem where residents of Petaling Jaya worshipped, and they should adopt the original Sanskrit name of the capital Kuala Lumpur. This illustrates a huge backlog of work to be done and yet envoys and historians seem to be blissfully unaware of their duty. Our External Affairs Ministry must open a special cell to impress upon its envoys the importance of such work awaiting their attention in almost every part of the world.

One of the daughters of the Sultan of Johore was known as (विद्याधारी) Vidyadhari. That is a pure Sanskrit word meaning 'the one (very) learned'. A locality in Singapore was named after her for before the British conquest Singapore was part of the domain of the Maharajah of Johore.

Malay language is still replete with Sanskrit. 'Seraph' is the Malay pronunciation of the Sanskrit word (शाप) 'shap' meaning 'a curse'. Sereja is lotus as in Sanskrit. Serigala is 'Shrigala'

i.e. a jackal. Sanskrit 'Shree' is pronounced as 'seri' in Malay to signify beauty and charm. 'Serinagari' therefore means 'Shree-nagari' i.e. the pride and majesty of a city. Malay 'Sari-muka' is Sanskrit 'Shree-Mukha' i.e. the light (lustre, majesty) of the countenance. Malay 'santeza' is Sanskrit 'santosh' having the original meaning of satisfaction peace, rest and tranquility.

In the term 'Tunku Mukuta' meaning 'prince crown'. Toka is a child and Mukuta the crown. The Malay word for language is the same as in Sanskrit namely 'bhasha' spelled as 'bhasa.' The Malay word 'senja' is Sanskrit 'sandhya' for twilight. Its Sanskrit derivative 'sandhikal' is pronounced by the Malays as "senjakal'. In Hindi too Sanskrit 'sandhya' is transformed into 'Sanj (सांज)'.

Sendhaw (सेंधव) is the Sanskrit for rock salt. In Malay that now denotes saltpetre. 'Sena' signifies an army or infantry as in Sanskrit. The Sanskrit word 'shloka' meaning stanza the Malays use as 'seloka' to mean only derisive or satirical poetry. Sanskrit 'shiksha' for punishment is pronounced by Malays as seksa. It also implies suffering and hardships. The Sanskrit word Saho-dara' (of the same womb) meaning a brother or sister is prono-unced in Malay as 'saudara'. The Sanskrit word 'roma' meaning the downy hair on the body, is still used in Malay.

'Rupa' retains its original form to signify appearance or looks. Likewise Rupawan means handsome or beautiful. The Sanskrit word 'warna' (colour) is retained in Malay as 'rona' The Sanskrit word 'panchawarna' i.e. five-coloured (or multi-coloured) is pronounced as 'ancharona' in Malay.

Even Malaysian villagers use the Sanskrit word (Rishi) 'resi' to signify a sage or seer for whom they have great respect. Rata (Sanskrit 'ratha') is an ordinary chariot as well as a winged chariot of the gods. Rasa is taste, sensation, flavour, feeling and also 'mercury' as in original Sanskrit.

Suchi is pure and clear (Sanskrit is 'saucha' and 'swachha') hence as in Sanskrit 'maha-suchi' is 'very pure'. Malays use this term to designate God. Suami is (Swami) lord or master. Suara is (swara) i.e. voice, and suarga (swarga) is also pronounced as shurga or sorga. As in India Singa in Malay signifies a lion and is also used as a titular suffix to individual names. Its Sanskrit derivative Singasana (Simhasana) signifies the Lion-seat i.e. the throne of the king. Truth (satya) is pronounced as 'setiya' and setiawan ('satyawan' in Sanskrit) signifies constancy, fidelity, faith and loyalty. Marga-setua (Mrigasatwa) is the Sanskrit word which Malays use for animals generally. Seru is Sanskrit 'sarwa' (meaning 'all') and is used as a prefix as in seru-sakalian (sarwa-sakalya) or serusemesta sakalian (i.e. sarwa-samasta-sakalya).

Among Hindu mythological names used in Malaysia are Seri Rama (Shree Rama), and Arjuna pronounced as Ranjuna. Apsaras, Siwa, Visnu, Mantri (i.e. minister-counsellor). Raja, maharaja retain their original Sanskrit meanings and pronunciation Rahu the mythological serpent still figures in Malay parlance. Rahu is the head node of the moon. In Indian mythology Rahu is supposed to cause the eclipse by 'swallowing' the sun or moon. Malays talk about it still with the same ancient Hindu mythological awe.

Malays refer to a respected elder, to whom they may be addressing a letter, as Puji-Pujian (i.e. the very revered). In Sanskrit it is Param Pujaneeya. Puja signifies prayer or adoration in Malay as in Sanskrit. Their religious terminology still retains many Sanskrit words.

Upavas i.e. fast is called 'Puasa' in Malay. Prithvi (the earth) is Pertewi and as a goddess it is referred to as Devi 'pertevi (Devi Prithvi) as in Sanskrit. Pernama is (Purnima) full moon and signifies the month. Pereksa (Pareeksha) is examination, investigation, test, inquiry. Perdana (Pradhan) meaning chief, surpassing or supreme retains its original Sanskrit meaning. And Pradhan-Mantri (Chief Minister-Counsellor) is known in Malay as Perdana Mantri. Pandite (is Sanskrit 'Pundit') meaning

sage or learned man. Prakriti (nature) is pronounced as Pekrti meaning nature or character. 'Budi-Pekrti (Buddhi-prakriti in Sanskrit) signifies a person of (intelligent or enlightened) good disposition. 'Pati' is used as a termination signifying the head or chief as in India. The Malays consequently use words like Adhipati (supreme head). Pada or Sri-pada signify the holy feet of a prince. It is used as a title along with Paduka (meaning the sandals of a highly respected person).

Hindu, Sanskrit civilization was not confined to Malaya alone. It permeated all the surrounding countries like Borneo, the Philippines, Korea, China and Japan.

If the dense forests of nearby Borneo are thoroughly explored they will reveal many historic relics of the sway that the ancient Hindus held there. The sultan of Brunei (in Borneo) bore the title of Seri Bhagwan meaning Shree Bhagwan (Lord Almighty). Recently because of the sultanate's long alienation from Sanskrit that term is being wrongly interpreted as 'the royal adviser'. Sometime in 1970 A.D. the principal port of Brunei was named Seri Bhagwan i.e. Shree Bhagwan from the ruler's ancient Hindu, Sanskrit title. This should impress upon historians the need to trace the Hindu ancestry of the sultan and find out when and how he was converted to Islam.

Sarawak, a part of Borneo happened to lose its suzerainty to a Britisher. Yet the white English ruler of Sarawak too was known as the Rajah. That name Sarawak itself is Sanskrit. It should, therefore, be the duty of the Government of India and of our envoys to these eastern regions to initiate a thorough archaeological survey of Borneo and Sarawak. The finds in those two countries forming a single land mass are likely to include scriptures, temples, mansions, statues, icons, coins and inscriptions. As such these finds will enrich not only Indian but even world history.

Though as a geographical entity Borneo is a single large island yet politically it has come to be divided into two parts.

The part under the British white Raja was known as the kingdom of Sarawak while the rest of the territory which passed under Dutch rule and is now a part of the independent government of Indonesia had been termed Borneo. But the ancient Indian name by which Indonesians designate that territory is Kalimanthan. Kali is a popular Indian goddess devoutly worshipped by Indian rulers.

The term Indonesia is usually misunderstood and misinterpreted. It is not commonly realized that it does not connote 'Asia' at all. 'Nesia' signifies a group of Islands. As such the term 'Indonesia' means Indian islands. That is to say most of the ten to twelve thousand Pacific islands (and not merely those which are currently included in the political entity called 'Indonesia') formed part of ancient India's world empire. All those islands were collectively termed 'Dwipantara' in ancient Indian administrative terminology. In Sanskrit 'Dwipantara' also signifies 'the other islands' but as applied to the vast Pacific territories of ancient India, the term 'Dwipantara' signified islands lying between the American and Asian continents. This is apparent from the synonym which the Javanese use to designate this vast territory. They call it 'Bhumyantara' which is a Sanskrit term meaning a 'separate territory.' It could also be termed 'Nusantara' in Javanese because 'Nusa' signifies 'islands'.

Ancient Indians who explored the whole earth in times immemorial had a three-fold motto expressed in the terms 'Charaiveti' (Let us move on and on), "Krunvanto Viswam Aryam' (Let us make all people civilized, well-behaved, dutiful, god-fearing, educated etc. etc.) and 'Wasudhaiva-Kutumbakam (the whole world is one entity, one family).

Imbued with this triple motto when the enterprising and altruistic ancient Indians moved across the vast stretches of the Pacific Ocean charting the lands encountered, and establishing administrative and educational outposts they gave picturesque names to the different island territories proceeding east and south from India. Modern Java derives its name from the

ancient Hindu, Sanskrit name 'Yawadip' signifying an island shaped like a barley corn. This indicates the mastery of the ancient Indians in charting and mapping the world. Unless they had charted the entire island on a map, set amidst other surrounding territories, they couldn't have noticed that it was shaped like a barley corn.

That Indians must have discovered and charted modern Java as Yawadwip hundreds of thousands of years ago is apparent from the fact that India's earliest epic, the Ramayana mentions Yawadwipa.

The term Ceylon is a corrupt form of the original Sanskrit name Simhala. That same island was called by the ancient Indians also as Amradwip i.e. mango-shaped island. This indicates that Sanskrit territorial names often denoted the shape of the land. Ancient Indian explorers, administrators, educators etc. who went to far-flung territories were described as samvatrika.

The Malayan peninsula derives its name from the Sanskrit word Malaya. Its other name was Vanga from its abundance in 'tin' because in Sanskrit 'Vanga' means 'tin'. The other islands 'Sumatra' and 'Bali' are also Sanskrit names.

In all these islands including the Philippines Indian scripts of South India prevailed till the 9th century A.D. One such inscription was discovered in Kotei territory in the south-eastern region of Kalimanthan (i.e. modern Borneo) on four octagonal stone pillars, written in Sanskrit in a 4th century Indian script.

The inscription describes a great Ashwamedh Yajna (worship of sacrificial fire) performed by the Hindu King Mulavarman, at which he gifted away 20,000 cows to Brahmans. Incidentally this proves that the ancient Hindu Government had also given Borneo and the other Pacific territories a flourishing dairy industry. Such gifts helped the abstemious priestly class of Hindu Brahmins to run schools, clinics, dispensaries, and administrative staff colleges to render valuable free community

service to the citizenry. The Ashwamedha Yajnya performance was symbolic of Hindu suzerainty. The great Hindu empire which included the entire Pacific territory, was known as the Sailendra empire. The people of those regions were Hindus until the 15th century when the barbaric Arabs terrorized them all into becoming Muslims.

Describing the Hindu culture of the regions the late Dr. Raghuvira, a great indologist, wrote that the Indonesians "particularly in Sumatra, Java and Bali continued to be good Hindus, following the cults of Siva, Visnu,Tara, Buddha and Bodhisatvas. The islands are strewn with temples. Their grandeur is superb. Nothing in India can rival, terraced Borobudur, standing in the heart of Java on a hill surrounded by paddy, bananas and coconuts. The temple is unique. Every terrace marks a spiritual stage upward. There are five kilometres or three miles of sculptures. There artists must have been trained by master craftsmen from India. Faces are Indian, dresses are Indian and the stories are from Jatakas. The scene of King Shibi, cutting off his own flesh and weighing it against the pigeon in order to offer an equal amount of flesh to the hawk, is depicted with a sensitiveness which is rare even in India. Scenes of the Indian merchant marines are most valuable for reconstructing a correct picture of Indian adventures. Its niches and tableaux, marvels of a bygone craftsmanship, shall continue for ever to draw the admiration of and to inspire the future generations".

"Not very far from Borobudur," writes Dr. Raghuvira "is the complex Prambanan, the like of which is known neither to India nor to any other neighbouring or distant land......Here are the life-cycles of Lord Krsna known as Krsnayana parallel to the Ramayana, the powerful dragon being torn asunder by the superb arms of the Divine boy Krsna. In another place is the scene of Kumbhakarna being awakened by conches and screeches of elephants, a portrayal of the highest order...

"At Prambanan the central triad of temples devoted to the Trimurti was originally surrounded by smaller shrines in four

encircling rows. The ravages of time, not less than the ravages of the non-faithful i. e. the barbaric Arabs have been responsible for the total disappearance of the fourth row of shrines. All that is left is blocks of rectangular stone..." Hinduism began to lose its ground to alien barbarian invaders in the 13th century. By the end of the 15th century most inhabitants terrorized by the Arabs were forced to accept Islam after many of their men were massacred, women raped and homes looted.

The last Hindu princes in the region withdrew to Bali. Luckily Bali, remained insulated from Islam and to this day has survived as the only Hindu territory outside India.

Old Javanese songs mostly concern episodes from the Indian epics Ramayana and Mahabharat. Shadow-plays in Java are also woven round Indian mythological and epic tales, such as of Rama and Krishna, Arjun and Bhim and Ghatotkach. The Indonesian flag being of two colours bears the Sanskrit name 'Dwivarna'. The five cardinal points of the Indonesian constitution are also designated by the Sanskrit word Panchashila. Its airways is called 'Garuda' the Sanskrit name for an eagle which is the mount of the Hindu god Vishnu. The old Javanese alphabet derives from the Pallava script of South India. Indonesians still follow the Hindu year and call it Sakh-Samvat.

Ancient Indonesian texts on Hindu sacred chants, worship, rituals, history, astronomy, astrology, magic, lovelore, genealogy and mythology are believed to range over one thousand titles. The ancient Indian, Hindu kings under whom all such learning was spread throughout the Pacific region bore names and titles like Shri Isanavikrama Dharmmot Tungadeva, Shri Lokesvara Dharmmavansha Air-langa, Anantavikramot-tungadeva.

Hinduism was the only way of life, the only religion if we may call it in modern terminology, prevalent throughout the Pacific region from India to Malaysia, Indonesia, Borneo, Korea, Indochina and the Philippines right upto and including Japan, Australia and New Zealand on the east, and upto Mexico to the west. In short Hinduism or Aryanism was the faith of the entire

world in ancient times. Its spread round the world is proof of the pioneering and altruistic spirit of the ancient Hindus. This phenomenon, unique in world history, also bears testimony not only to the spiritual but also to the great material advancement achieved by the ancient Indians in every walk of life from telecommunications to manufacturing technology.

Our External Affairs Ministry must, therefore, impress upon Indian envoys that they must not live by drink and dance alone. One of their primary duties must be to scour the countries they are accredited to and mark sites of Indian archaeological interest, undertake archaeological exploration and get the sites and the relics found there properly preserved and classified by experts with the help of the host governments. They must also help the host countries to revive their Hindu, Sanskrit links found in their language, customs, names and titles so as to bring about a cultural integration of the world on the basis of the ancient world's common Hindu, Sanskrit cultural heritage.

22

ANCIENT ENGLAND WAS A HINDU COUNTRY

In the illimitable expanse of time remote history tends to get progressively obliterated even as every individual knows hardly anything even about his near ancestors except for one or two generations above him. It is no wonder, therefore, if the world has lost trace of an Hindu empire of the remote past.

Because of unsavoury memories of the recent colonial empire of the British and of other Christian and Islamic nations the thesis that England was once a colony of India is likely to induce feelings of animosity on the part of the British and a feeling of guilt or apology among Indians.

Indian educators and administrators sped and spread to the different parts of the globe at a time when the world was populated by isolated primitive communities who were groping in the dark for guidance. It was something like European migrants going to the wild American continent or the Romans landing in an uncivilised England.

The other redeeming feature of the Indian governance of the world was that the Indians far from keeping aloof or treating the local people as second class citizens merged with the people in the regions where they went. This may be verified by a look at Siam, the Indochinese states and Indonesia. All those were colonies of India, they professed Hinduism and sported Indian kingdoms and yet among their populations one cannot tell who is of Indian and who of indigenous descent.

Another distinguishing feature of the ancient Indian empire was that it was cultural and educational and not political. Territories conquered or occupied were not annexed to be

plundered or bled for India but to be administered for the benefit of the local people by the local people.

Yet another special trait of the ancient Hindu world empire was that it constituted an enlightened and progressive governance. The Hindus took with them a philosophy of universal brotherhood. The Hindus did not force on the world any Mohammad or Christ. They also did not burn down others' mansions. In fact when the Hindus spread all over the ancient world the building art was hardly known and it was the Hindus who for the first time built huge, palatial mansions, forts and temples. Those buildings were built according to the Hindu Shilpa Shastra i.e. according to the system of architecture developed by the Hindus in India. It is the Hindus who trained the Arabs, Turks, Iranians and Mongols and the other communities in how to raise big buildings. This explains the similarity between the historic buildings in India and West Asia.

That the Hindus had no ulterior motive is proved by the feelings of unalloyed gratitude, love and respect that exist throughout the world for Sanskrit and the ancient Hindu civilization and culture.

When, therefore, we assert that ancient England and the British isles were once ruled by India it should not cause any resentment to anybody.

At the outset we would like to point out that the very word England is a corrupt form of the Sanskrit compound Angla-Sthan. Sanskrit 'Sthan' has over the centuries changed into 'land'.

Lest this sound far-fetched let us explain. The English word 'stand' as in 'lamp-stand' or the 'stand' that a nation takes on a foreign policy issue, is the Sanskrit word 'sthan'. Similarly it may be noted that the Sanskrit medical term 'granthi' is spelled in English as 'gland'. These instances indicate that the English word stand is the Sanskrit word Sthan. Therefore the Sanskrit term Angla-Sthan for ancient England has become 'England'.

As regards the prefix 'Angla' readers may note that the French still call the English by their ancient Sanskrit name Anglais pronounced as 'Anglay'. That the Sanskrit term 'Angla' was the original name of the English people is further indicated by the terms 'Angles' and 'Anglo (Saxons)'. This should leave no doubt in anybody's mind that the word 'England' is the same original Sanskrit word 'Angla-Sthan' with its pronunciation gradually undergoing a change over the centuries. From this it should be apparent that the name Deutschland that the Germans use to designate their country is Daitya-Sthan i.e. the Land of the Daityas. And it is well known that Daitya is an oft-mentioned community in the ancient Hindu scriptures. The Daitya community derives its name from their mother the Indian goddess Diti. It is from Diti that English gets its word 'deity'. Therefore wherever the term 'land' occurs it should be immediately identified as the Sanskrit word 'sthan'.

That India was a colony of Britain for nearly 150 years is recent history. When India came under British domination history turned only a full circle for in the immemorial past England was once a colony of India's far-flung empire.

The story of India's vanished and forgotten empire can be reconstructed by the same method by which students at examinations fill-up the missing words in a broken sentence. Obliterated history can be rewritten by divining missing links in a broken chain of clues.

Traces of India's ancient empire were partly deliberately destroyed and got partly unwittingly wiped out by two successive waves of imperial conquests namely of the Christians and the rampaging Arabs and their subdued allies.

Let us first take up the names of some localities in England. The ending 'bury' is common in England as in Shrewsbury, Ainsbury and Waterbury. This suffix 'bury' is the Sanskrit 'pury' as in Sudamapuri, Mumbapury and Jagannathpury. That this is not far-fetched may be proved by citing the names of

Siamese towns such as Rajbury, Cholbury, Fetchbury. Now it is well known that Siam was a part of the ancient Hindu empire and that Siamese language is corrupt Sanskrit. This should make it clear that the ending 'bury' indicating a locality or township found anywhere in the world proves that the name was given by ancient Sanskrit-speaking Hindus when they ruled over those regions. It is not surprising that parts of England should still bear Sanskrit terminations even after all historical traces of India's sway over faraway England have been seemingly thoroughly wiped out ! To prove that we are on solid ground so far as this proof is concerned we may cite names such as Nagaland, Connaught Place and King's Circle even after the end of British rule in India.

We now cite another proof. Let us take the British rule of changing the date in the calendar at midnight. When we come to think of this practice it is so palpably absurd for anyone to interrupt his deep slumber at the stroke of 12 at night and stagger out of bed just to change the date. Who would ever do it day in and day out all his life ! Moreover at the dead of night when everybody is fast asleep and it is pitch dark all around how does one divine whether it is half past eleven or half past one ? This curious practice of the British changing their date at the unearthly hour of midnight derives from England having been a colony of India. Let us explain.

Indians reckon the day from sunrise to sunrise. The sun rises in India roughly at 5.30 according to the Indian time. Since there is a five and one half hour difference between the Indian and Greenwich meridian time it is 12 O'clock at night in England when the sun rises in India. So when India ruled the world in the ancient past the signal used to go out from India to the rest of the world that India was changing its date at sunrise. On hearing that, residents of ancient England too had to hurriedly totter out of their beds and change the date. It was then midnight in that far-flung corner of the Indian empire. History having turned a full circle India has now

blindly and willy nilly adopted the Western practice of changing the date at the dead of night by its own watch. This is a curious irony of history. The time which India set for the world has been thrust back on India in refracted distortion. We hope a free India would soon return to its ancient practice of observing sunrise as the start of the day and the date.

That colonies do in fact observe the time of the parent country may also be proved from contemporary experience.During World War II Japanese officials dominating the administrations of the vast occupied Pacific regions used to set their watches to Tokyo time. All timings were quoted with reference to Tokyo time so long as the Japanese held sway in those regions. Likewise when Indian administrators governed England all watches there were set to the Indian sunrise time. Here the word 'watches' is used to indicate what-ever the time measuring device was then in vogue. That Indians used to maintain split-second timings is apparent from their meticulous astronomical expertise.

Yet another proof of India having once ruled England is the fact that until 1752 A.D. the English New Year began on March 25. That is the exact time of the year when the Indian New Year begins. In 1752 by an act of Parliament England arbitrarily changed over to January 1 as the New Year Day. As March 25 marks the beginning of the Indian Vikram Samvat it is plausible that England was part of Vikramaditya's Indian empire. Vikramaditya lives in Indian legends. He is remembered as a great monarch. Rulers are considered great only when they control big empires. So, apart from the qualities of dedication to truth and justice attributed to him Vikramaditya seems to have extended his enlightened administration to distant parts of the world including England.

That England regarded March as the first month of the year, may be further proved by the term 'X-Mas.' This term 'X-Mas, in fact means the 10th month because in Roman 10 is

written as 'X' and in Sanskrit the word 'Mas' means a 'month'. Thus the term 'X-Mas' is not only a curious combination of the Roman figure 'X' and the Sanskrit word 'Mas' for 'month' but it is also a misnomer for the week of festivities observed towards the end of December. Equating a 'month' with a week is a blunder of the English language and tradition because English has lost its Sanskritic base.

This may be further proved by the fact that the word 'December' itself is Sanskrit and in fact does mean 'the 10th, month' because the Sanskrit 'Dece' i.e. Dasha stands for 10. A further proof of this is the term 'Decimal' which is the mathematical dot that the Indians devised for the 10th place. There in too 'Deci' means ten. Written in Roman it will be 'X'. The suffix 'ember' in Dece-ember signifies the zodiac in Sanskrit Since there are 12 signs of the zodiac ancient Sanskrit traditions assigned one month for each of these signs beginning with March. Accordingly December became the 10th month as connoted by its name 'Dece-ember' i.e. Dasha-Ambar.

This should make it clear to those familiar with the English tradition that they are committing a blunder in equating X-Mas i.e. the 10th month with the ending week of December. So the Sanskrit terms 'X-Mas' and 'December', both indicating the 10th month of the Hindu year still used in English and in English tradition, prove that ancient England was a colony of India.

Even the 10th month celebration i.e. X-Mas misbelieved to be a Christian festival is in fact a hoary Hindu Krishnayan celebration commemorating the day on which the Hindu incarnation Lord Krishna, (mis-spelt as Krist i.e. Christ, since in English phonetics 'Ch' is 'k'), delivered his famous Sermon on the (chariot) Mount at Kurukshetra to his warrior-devotee Arjun. Krishna's mount was his chariot, which is known as'yan' in Sanskrit. That gives us the term Krishnayan now mis-spelt over the centuries as 'Christian'. It was in December that Lord Krishna delivered his memorable sermon at the start of the epic

Mahabharata war. Krishnayan, therefore, means 'Krishna's chariot'.

It is a historical fact admitted by all so-called Christians that Christmas is a pagan festival which has a pre-Christ tradition. Commemoration of that famous sermon of Lord Krishna was spread over the world as a hallowed tradition when after the epic war all assembled rulers and members of the Kuru clan repaired to their respective regions. They perpetuated the memory of that great war and that great sermon by choral singing and group dancing. Another historical fact admitted by all Christians is that the birth date of Christ is not known. The assumed date which is December 25 is only a make-believe, impromptu substitute. So neither December 25 nor the Christmas festivities have any Christian basis. But both have a Hindu Krishnayan basis namely that the day on which Lord Krishna delivered his famous sermon is commemorated in the December 25 festival. Since that sermon the GEETA is literally in song it is commemorated by so-called Christian (Krishnayan) choral singing.

We shall leave this topic of Christians being Kiishnyans i.e. ancient European Hindus of the Krishna cult to be dealt with in some detail later but we would like to point out here that the chant of 'Hare Krishna' that ring through the streets of England these days is only history turning another full circle.

The French still use the ancient Sanskrit name for anything English. The French term 'Anglais' pronounced as 'Anglay' is a corrupt form of the ancient Sanskrit word 'Angula'. England was known to ancient Indian rulers as Angla-Desh i.e. English-land i.e. England. Words like Anglican, anglicised come from the same ancient Sanskrit word 'Angula'. This is yet another proof of England having once formed part of an Indian empire.

We may likewise point out that the King's English that English men and women speak is all Hindu King's Sanskrit. A few instances are : English 'cow' is Sanskrit 'Gow' ; 'sweat'

is 'swed' in Sanskrit ; 'upper' is Sanskrit 'ooper' ; man' is Sanskrit 'manav' ; mouse is Sanskrit 'mooshak' ; you and we are Sanskrit 'yuyam, wayam.' But we leave that to be dealt with in detail later. That is yet another proof of Sanskrit-speaking Hindu kings and officials having once administered affairs is England.

The English title 'Sir' is itself the corrupt form of the Sanskrit 'Sri'. So, when the British sovereign confers the title 'Sir' on the chosen elite the British monarch unwittingly follows an hoary tradition laid down by Hindu kings who ruled over England. Conferring the title 'Sir' alias 'Sri' automatically involves a monetary grant also, as 'Sri' in Sanskrit does in fact mean 'wealth'.

The English call themsel'ves Arya but they seem to be oblivious of the connotation of that term they have been unwittingly using. In India too the Hindus call themselves Arya. Their own way of life the Hindus call Arya Dharma and they have an organization called 'Arya' Samaj'. In calling themselves 'Aryans' the English are unwittingly and uncannily right. What they should understand by that term is that they once followed the Arya Dharma alias Vedic way of life alias the Hindu, Sanatan way of life. That is equivalent to saying that once in the distant past for milleniums Englishmen were all Hindus.

23

ANCIENT HINDU TOWNS AND TEMPLES IN ENGLAND

In the present state of a very haphazard and hazy knowledge of ancient history it might sound fantastic and foolhardly to maintain that ancient England was a Hindu country and that it still has traces of towns with Sanskrit names and some Hindu temples but there is plenty of evidence of many kinds to support the above conclusion.

Let us take an extract from the Encyclopaedia Britannica as our starting point. In Vol. 21, on pages 275-277 the encyclopaedia (1969 edition) records information about an ancient site in England, called the Stonehenge. The encyclopaedia notes "Stonehenge—a circular setting of large standing stones surrounding an earthwork about eight miles (13 km) north of Salisbury, Wiltshire, England, was built during late neolithic to Early Bronze age (1800-1400 B.C.). Among the earliest references...is a legend that the stones were magically transported from Ireland This legend perhaps enshrines a folk memory of the bringing from Pembrokeshire of the 'bluestones' which form part of the monument. The supposed connection of stonehenge with the Druids...has held the public imagination since the 17th century...The monument consists of a number of structural elements mostly circular in plan. On the outside is a circular ditch, broken by an entrance gap on the northeast, with a bank immediately within it. Inside the bank is a ring of 56 pits, known after their discoverer as the Aubrey holes. Between these and the stones in the centre are two further rings of pits, now invisible on the surface, known as the Z and V holes. The

stone setting consisted of two circles (the outer of sarsen that is tertiary sandstone, the inner of bluestone) and two horseshoes of uprights (the outer of sarsen, the inner of bluestone), the outer circle and the outer horseshoe being capped by stone lintels. Additional stones include the 'Altar stone', lying on the axis southwest of the centre; the 'Slaughter stone inside the entrance of the earthwork; two Station stones just within the bank on the northwest and southeast; and the Heel ('Hele') stone, standing on the Avenue outside the entrance...Cremated remains form a cemetery of about 30 burials...The Heel stone, 35-ton block of sarsen 16ft. (4.9 m) high, stands outside the entrance of the earthwork, but not on its axis of symmetry. West of it, astride this axis, four large postholes probably represent a former timber gateway...The entrance of the earthwork (in Stonehenge II) was joined to the river Avon (about two miles, 3.2 km to the east) by the Avenue, a processional way marked by parallel banks and ditches...The entrance of the earliest setting of bluestones was aligned approximately upon the sunrise at the summer solstice...(the) visible surfaces (of the 30 ft. high) stones have been laboriously dressed smooth...The structures may be assigned to the earlier half of the '16th century B.C., broadly confirmed by a radiocarbon estimate giving a probable range of 2,000 to 1,400 B.C...It is generally and probably rightly assumed that Stonehenge was constructed as a place of worship...but the nature of the religion it served must remain conjectural. The solstitial alignment of the axis of symmetry of the sarsen structure (Stonehenge IIIa) has long been recognized...In 1963 the existence of additional alignments on significant risings and settings of the sun and moon were suggested independently by C. A. Newham in England and by G.S. Hawkins in the United States. These suggestions undoubtedly reinforce the popular belief that Stonehenge was a temple for sky worship, but should be considered with caution since most Christian churches are likewise astronomically oriented. Hawkins also suggested that the circle of 59 Aubrey Holes could have been used as a counting device for predicting significant

risings of the moon, and eclipses of the moon and sun. The possibility cannot be denied..."

The significant points that emerge from the above extract are that the stone structure called the Stonehenge is a temple, that it could be as old as 2,000 B.C., that the avenue starting from its entrance leads to Avon river about two miles away, that the temple has stones with highly polished surfaces, that there is also a Slaughter stone, that the temple was connected with the river by a processional route, that at the temple entrance was a ceremonial gateway (surmised to be of timber), that cremation was practised in those days, that the temple was concerned with sky worship, that its entrance was aligned to sunrise at the summer solstice (June 22) that the markings around the temple suggest that it was an observatory for studying the timings of the rising and setting of the sun and moon (and probably of the planets as well), that most Christian churches are also astronomically oriented, that the 56 Aubrey holes could have been used as a counting device for predicting significant risings of the moon, and eclipses of the moon and sun, and that there is a 16ft. high stone standing just outside the temple entrance in the avenue.

Since the Encyclopaedia Britannica confesses that the nature of the religion practised in those ancient times in England is not known let us suggest that the research findings regarding the Stonehenge as noted in the encyclopaedia fit in four square with Hinduism alone. Before dilating on other evidence, therefore, let us first deal with what the encyclopaedia itself has stated.

At the remote age of 1,800 to 1,400 B.C. surmised for the Stonehenge civilization by the encyclopaedia, Hinduism was the only flourishing religion known to the world. As a matter of fact the Hindu epics namely the Mahabharat and the Ramayana and Hinduism's basic scriptures—the Vedas reach back in that order into an unfathomably remote antiquity. So, considering the era of the Stonehenge civilization Hinduism alone seems to fit in quite well.

Hindus alone are known to connect temples by road with rivers as was the Stonehenge temple with Avon. The processional route also indicates the Hindu custom of taking divine idols in procession for immersion in rivers. The river name 'Avon' may as well be the corrupt form of the Sanskrit term 'Arun' meaning the red early morning sun. This inference seems plausible from the fact that the Druids gather even now at the Stonehenge temple at solstices at the break of dawn to invoke the sun.

The tradition of polishing surfaces of stones is very common in India too. Scores of such temples have massive square pillars with large disc-shaped, polished surfaces to reflect holy dances performed at temples. These may be seen at Halebid and otherhistoric places in South India.

The Slaughter Stone in reminiscent of the Indian warrior tradition of slaughtering goats or buffaloes.

The Stonehenge temple entrance was so aligned as to admit of the sun's direct rays on June 22 (the summer solstice). In India, the homeland of the Hindus, there are ever so many temples in places like Kolhapur and Jaipur the entrances of which are mathematically designed to let in the sun's rays directly on the central idol on particular days of religious significance, as was the case with the Stonehenge temple.

India, the homeland of the Hindus, alone can boast of numerous structures made out of stone and masonry for astronomical observations as at the Stonehenge. Such buildings with astronomical markings may still be seen well-maintained in cities like Jaipur, Ujjain and New Delhi in India.

What is more, the ancient Hindu astronomical tower in New Delhi, called the Kutub Minar, belongs practically to the same era as the Stonehenge observatory in England. That 238 ft. high Hindu tower in New Delhi had 27 constellation temples around it which the Muslim invader Kutubuddin razed. Obviously the Stonehenge too had similar temples as noted by the encyclopaedia.

India stands alone in world history of that remote age in laying special emphasis on a lunar calendar and meticulous astronomical observations woven intricately with the day-to-day lives of the entire citizenry by calling upon it to observe certain religious rites, undertake charities and undergo purificatory baths on eclipses, New Moon and Full Moon days, fast on the 11th lunar day of every fortnight etc. Such meticulous study and notings of celestial bodies find prominent mention in all Hindu literature starting from the ancientmost Vedas.

A very important link between the ancient Hindu observatories of New Delhi and the Stonehenge in England is provided by the GMT practice of regarding midnight as the zero hour. Looking at human affairs the practice of setting the clock and marking the beginning of a new date from the midnight hour. appears very quaint, because no one likes to be disturbed in sound sleep at that hour. How then does the English calendar plump for that inconvenient hour ? The explanation is found in the fact that since ancient England was a Hindu country, all its elite adopted the practioe of locking and clocking their time on the sunrise time in India which marked the start of the Hindu day. Since the difference between the Indian and English time is 5 and 1/2 hours England's midnight coincides with India's sunrise time (approximately) 5.30 a.m.

Likewise India's New year Day (which according to the lunar calendar approximates to March 25) was also England's New Year Day until 1752 A.D. The English word 'Hour' itself is a corrupt form of the Sanskrit word 'Hora'.

At least four months of the English calendar still bear Sanskrit names such as September, October, November, December. These are explained in Sanskrit as 'Septe-mber...Oct-ember... Nov-ember...Dec-ember' meaning respectively the 7th, 8th, 9th and 10th parts of the zodiac. They rank as 7th, 8th, 9th and 10th months respectively only when March according to Hindu tradition becomes the first month. This again confirms that the English, and in fact that of all Europe, calendar is based on the Hindu calendar.

In Latin two more names may be traced to the ancient Sanskrit, Hindu calendar. These are Marzio which is Marga sheersha and Mago which is Magh in Hindu, Sanskrit terminology current even today.

From this it should be quite clear to all those interested in ancient history that the world over and especially in ancient Europe and in Great Britain it was the Hindu calendar with Sanskrit names which was in vogue. This also incidentally proves that there was a day-to-day exchange of astronomical data between the Kutub Minar alias Varah Mihira observatory in New Delhi and the Stonehenge observatory in England. Both had around them temples of 'sky worship' and of the sun and the moon, and masonry constructions with astronomical markings.

India's central meridian, according to immemorial practice, passed through Delhi, Ujjain and Lanka. The famous Shiva shrine at Ujjain, called the Mahankleshwar had its Shiva stone placed so accurately as to be bisected by that meridian. In England too some Shiva temple may have been consecrated exactly over the central meridian of England so as to have the idol bathed in the direct rays of the summer solstice June 22 rising sun.

That the whole of ancient Europe used to practice the Hindu Shiva worship may be proved by two specific instances. Many Shiva stones have been dug up in ancient Italy. Of those a few are still on display in the Etruscan museum in the Pope's Vatican in Rome. That it was also known by its Hindu, Sanskrit names as 'Ais' i.e. 'Eesh' and 'Eswar' is also recorded in the Encyclopaedia Britannica under the heads 'Etruscans' and 'Etruria'. In support of my contention that ancient England also worshipped the Hindu god Shiva represented by a block of stone in England's temples, I quote from a book titled 'Pilgrimage to Mecca' written by Lady Evelyn Cobbold. On page 134 of that book the author observes "the Moslems are not alone in venerating historic stones ; one instance among countless is that of

Jacob who set up a stone as a memorial and the kings of England are still crowned over the stone in Westminster Abbey, about which so many strange stories are woven to prove its ancient origin." This is proof that the Westminster Abbey stands on the site of an ancient Shiva temple. And since Lord Shiva is associated with royal inaugurals and funerals the practice of burying the high and mighty in the Abbey came into vogue.

In this context we may recall the encyclopaedic observation, quoted above, that "most Christian churches are astronomically oriented." We have already proved above that according to ancient Hindu practice, which continues to be in vogue in our own age all temples have to be astronomically oriented. Ancient Christian churches being astronomically oriented without apparent justification for it in Christian theology, is proof enough that they were Hindu temples.

That the Indian Vedas used to be recited in those temples before they were overrun by Christianity. is proved by the word 'psalm' pronounced 'sam'. That word derives from the 'Sam' Veda. Psalms are still recited in churches but the Sanskrit Vedic 'Sam' while retaining its original name has been supplanted by Christian hymns.

A further indication is that in Biblical tradition David is mentioned as the author of many psalms. From this it is apparent that David refers to Dravid priests who composed and sang Vedic hymns. These Dravids still survive in modern Britain as Druids and like Dravids in fact like all Hindus in India they still invoke the sun god to "energize" their intelligence. Their chant is almost an exact translation of the Hindu Gayatri mantra the holy invocation to the sun, in Sanskrit which is recited in every orthodox Hindu household.

The traditional assertion that all Englishmen and, in fact, all Europeans and many other world communities besides are Aryans is essentially a remembrance of their having been

Hindus. As is generally misunderstood Arya is no race but is the Hindu way of life. Had the term Arya signified a race it wouldn't have included people as widely different from one another in colour, facials and stature as Iranians, Europeans and Indians. They are known as Aryans because they were all Hindus. In India Arya Samaj, Arya Dharma, Sanatan Dharma and the Vedic way of life are all synonyms for Hinduism. This should make it plain that when Englishmen and others claim to be Aryans they carry with them the memory of having been Hindus.

Another little detail also fits in four square with the above findings namely that as in India the Dravids form a part of the bigger Hindu community alias Aryan community. In England too the Druids alias Dravids form part of the English Aryans, that is to say, of the ancient Hinduism in England.

It is these same Druids alias Dravids who still continue the ancient Hindu tradition of chanting the hymn to the Sun God (called the Gayatri Mantra in Sanskrit) in its English translation at the ancient Hindu Stonehenge temple, at the break of dawn on June 22 (the summer solstice) while the rest of the English Aryans i.e. Hindus now turned Christians are blissfully unaware of their Hindu past.

Another very strong indication is that the English termination 'shire' is a corrupt form of the Sanskrit word 'shwar'. That is to say as we have in India townships consecrating ancient Shiva temples known as Tryambakeshwar, Lankeshwar, Ghrushneshwar, Mahabaleshwar and Garhmukteshwar we have in England ancient Shiva temple sites still known by their ancient terminations like Lancashire, Pembrokeshire Hampshire and Wiltshire.

Likewise the termination 'bury' in English townships as in 'Salisbury' Waterbury, Canterbury' is the ancient Sanskrit term 'pury' reminiscent of the times when England was a Hindu country. In India and in Siam (which was also a Hindu country)

we still have townships known as 'Sudamapury' Krishnapury and Cholpury. In Siam it is Cholbury and Rajpury'. The fancied English name 'Salisbury' is Sanskrit, being 'Shail-eesh-pury' i. e. 'Township of the Mountain God Lord Shiva, obviously indicating that Salisbury is located in a hilly region. This can be physically verified with reference to current or ancient topographical maps. The Wiltshire area, in which is located the Stonehenge, obviouly indicates the extisence there of an ancient Hindu Shiva temple as is apparent from its 'shire' ending meaning 'Eshwar' i. e. Lord Shiva. Salisbury's hilly topography is also proof that it is a corrupt form of the Sanskrit term 'Shail-eesh-pury' exactly signifying a hilly area and a Hindu temple. This is a very tiny but a very significant pointer to the Hindu heritage of ancient England. A parallel can be cited in distant Malaysia where the town Sungei Pattani is Sanskrit Shringa Pattan (i.e. a Mountain Town) and Petaling Jaya is 'Sphatik Linga Jayan' i.e. the Great Crystal (white) Shiva Linga (now turned mosque). If archaeological excavations are undertaken around Petaling Jaya's ancientmost mosque it is bound to prove the mosque to be a Shiva temple.

We may now consider the origin of the word 'England' itself. To trace its Sanskrit origin let us first note that the Sanskrit word 'Granthi' continues to be spelled in English as 'gland'. Similarly the word 'stand' as in 'lamp-stand' is the Sanskrit word 'sthan' (i. e. 'place'). This indicates that the Sanskrit termination 'nth' or 'than' has changed into 'and' in English. Let us now go back to the ancient atlas in which the ancient Hindus designated their own land as 'Sindhu-sthan' (i. e. 'Indus-land') and other countries as 'Afghanistan, Baluchistan, Turaga-shan (modern Turkey), and Arva-sthan modern Arabia.' Likewise they had designated the English isles as 'Anglasthan' a name still used in Sanskrit. That 'Angla' not 'English' was the original Sanskrit name of the English people may be verified from the terms 'Angles' and 'Anglo Saxons' and 'Anglais' used by the French. Therefore 'Angla:sthan' became 'Anglaland' which in modern parlance has changed to 'England'.

From this it is apparent that Britain' is the corrupt form of the Sanskrit term 'Brihat sthan' and the words 'British' and 'Britannic' which have the same origin are Sanskrit terms. 'Brihat sthan' signifies the 'Great Isles'. But forgetting the origi nal Sanskrit significance of the term 'Britain' meaning 'Big or Great Isles' English usage mistakenly repeats the adjective in terming their land 'Great Britain'. This has also happened elsewhere in the world. The ancient Hindus had named the river 'Nile' (Neel) in Egypt to mean 'blue' but over the centuries with its Hindu, Sanskrit tradition forgotten the Egyptians mistaking the term 'Nile' as some mysterious unmeaning proper name added the adjective 'Blue' calling their river 'Blue Nile'.

Towns and other localities ending in 'ton' or 'ston' as in 'Shireston, Hampton Kesington' denote the Sanskrit termination 'Sthan'. Shireston, from the derivation explained above, obviously is 'Eeshwar sthan' i.e. 'a place temple or township of Lord Shiva'.

It is no wonder that English towns bear Sanskrit names when the English language itself is replete with Sanskrit. The English language abounds in Sanskrit words and expressions precisely because in the ancient times when Britons were Hindu they spoke Sanskrit, they recited stanzas 'sams' from the Vedas and used Sanskrit for all spiritual and mundane purposes. The word 'saint' is nothing but the Sanskrit 'sant'. The word 'mas' as in 'Christmas' and 'Michaelmas' is the Sanskrit word 'mas' meaning the 'month' in which occur, the celebration of 'Christ or Michael. An additional indication of this is the current English honorific 'Sir. From lack of touch with Sanskrit for nearly 2,000 years Britons confused and misjoined the two consonents and one vowel Sri arrangement as one consonent, then vowel and then the other consonent as 'Sir.

Another piece of evidence indicating that ancient Britons were Hindus is found in their medical terms which derive from the Hindu medical system—the Ayurved. Take the term 'hiccups which is 'Hicca in Sanskrit : 'heart derives from

'hardic' i.e. 'heartfelt' in Sanskrit ; 'dentistry' is 'danta-shastra; 'hydro-cephalia' is 'ardra-capal ; 'osteo-porosis' is from Sanskrit 'asthi' meaning 'bone :' 'osteo-malacia' from 'asthi' i. e. bones getting 'malin' i.e. 'spoiled' or 'bad'. The term 'cough' is the Hindu. Sanskrit term with the same pronounciation but a slightly different meaning namely that in Sanskrit it signifies 'phelgm.'

That ancient Britons had their other text books also in Sanskrit is indicated by the term 'tri-gono-metry' which is Sanskrit 'tri guna matra' i.e. 'three-dimensional measurement'.

That the ancient Britons spoke Sanskrit is apparent from words like 'son' and 'sonny' which derive from Sanskrit 'soonuh' 'Navigability' is a pure Sanskrit compound 'navi gaman bal iti.' All words terminating in 'bility' as in 'perceivability, ability, palatability, advisability' are Sanskrit 'bal-iti' meaning 'having the power to' or 'capacity for'. Sanskrit 'hanta, hantarau, hantarah' may be compared with 'hunt, hunter, hunting' in English. Similarly 'widow, widower' derive from Sanskrit 'widhwa widhur.'

Terminations of English place names have all Sanskrit derivations. Some specific examples are :

Borough=Pura.
'Bury' as in Salisbury=Puri.
Ham as in Birmingham, Sandringham is Dham.
Ton as in Hampton, Washington=Sthan.
Shire as in Lancashire=Eshwar.

The term Saxon is corrupted from the Sanskrit term Saka-Sunuh i.e. the son or progeny of the (Hindu) Saka clan.

All this amounts to overwhelming evidence that contrary to current belief Britain has a hoary history. The statement that when the Romans landed in Britain Britons were uncivilized may be true, if at all, only in a very limited sense namely that at that particular point in history ancient, prosperous Britain

may have been reduced to destitution and ignorance due to invasions or natural calamities. If British history can be traced to only about 500 years back with any degree of coherence that is because Christianity succeeded in almost obliterating the pre-Christian history of England even as Islamic fanaticism made the Arabs wipe out their pre-Muslim history. But the clues provided above may help us to trace back the history of England to several centuries before even the Roman invasion. Such an endeavour will also throw new light on the ancient history of other countries of Europe and of India. It is hoped that interested scholars will address themselves to this new line of research.

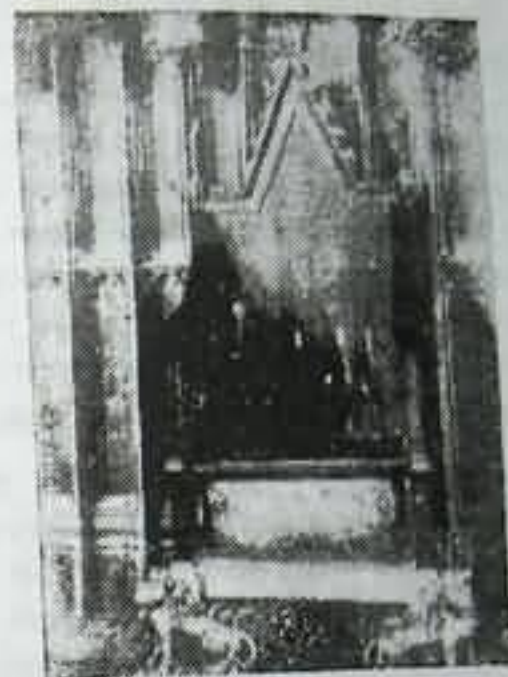
24

WESTMINSTER ABBEY IS ALSO A SHIVA TEMPLE

Westminster Abbey is London is generally known as a church, as a building where English monarchs are crowned and as a place were Englishmen of distinction are buried but its fourth and most astounding role which is unknown is that Westminster Abbey is also a very ancient Shiva temple since it continues to house an ancient sacred Hindu stone emblem since 1296 A.D.

What is of further and even greater significance is that a sacred Hindu stone continues to be in a way Great Britain's royal deity almost exactly as Lord Shiva has been the Hindu ruler's deity in India since time immemorial.

A description of that ancient stone consecrated in Westminster Abbey is found on page 118, Vol, 1950-62 of Keesing's Contemporary Archives, Weekly Diary of Important World Events with Index Continually Kept Up-to-date (established in 1931), Keesing's Publications Ltd. (London).

It says "The Coronation Stone, frequently referred to as the 'Stone of Scone' or the 'Stone of Destiny' is a roughly rectangular block of redish grey sandstone weighting about 450 lbs. measuring 26-1/2 in. by 16-1/2 in., and 11 in. thick. It had for centuries been used as a Coronation Stone of the Kings of Scotland, who were crowned at Scone (near Perth) until it was captured in 1296 by Edward I, who invaded Scotland, overthrew the Scottish King (John Balliol), brought the Stone to London, and placed it in Westminster Abbey, where the Coronation

Chair was built to enclose it. The Coronation Chair and Stone of Scone have been used at the coronation of every king of England and subsequently of Great Britain since that of Edward II. Until its removal on Christmas Day in 1950, the Stone had never left the Abbey (during the 1939-45 war it was buried in the Islip Chapel) while the Coronation Chair has left the Abbey on two occasions : for the installation of Oliver Cromwell as Lord Protector, when the ceremony was carried out in Westminster Hall and during the 1939-45 war, when it was removed for safety to Gloucester Cathedral."

About the sacred stone currently being called the Stone of Scone and the Stone of Destiny the same publication writes 'While the Stone of Scone has an authenticated history going back some 900 years its origin is unknown and is the subject of many ancient legends such as that identifying it with the Stone

on which Jacob rested his head when he saw the vision at Bethel (Genesis 28, X-XIX) and which from Palestine passed successively to Egypt, Spain, Ireland, and on the migration of the ancient 'Scots' from the latter country to Scotland. It is considered probable by certain historians that the stone was used at the coronation of all Scottish kings back to Kenneth McAlpine, the Irish chieftain who conquered the Picts and established a dynasty at Scone (the Pictish capital) circa 850 A.D. Opinions vary as to whether the Stone was used for the enthronement of the Pictish kings or whether it was brought from Ireland (where tradition associates it with the coronation ceremonies of the ancient Irish kings at the Hill of Tara) by the Scots."

From the above description it is clear that the so-called Stone of Scone which has an authenticated history of 900 years is of immemorial antiquity and that it has all along been associated with royal coronations. It is, therefore, obviously a pre-Muslim and a pre-Christian object of worship. The description of the stone namely its colour, weight and dimensions enables us to identify it as a sacred Hindu temple stone. In India Lord Shiva has been the traditional deity of the kings. Ancient Hindu kings used to worship and pray to Lord Shiva at coronations and on important occasions all their lives. The Hindu battle cry 'Jai Eklingaji' or 'Har Har Mahadev' and 'Sat Shri Akal' raised by the kings and their armies while fighting the enemy also refers to the same Lord Shiva represented by a big stone. The stone in Westminster Abbey is obviously a proxy for the Hindu Shiva Linga.

From the ancient Shiva Lingas now on display in the Pope's Etruscan Museum at the Vatican in Rome we know that there did exist Hindu temples all over Europe.

This enables us to identify the Stone of Scone alias the Stone of Destiny, now consecrated in London's Westminster Abbey, as that of an ancient Hindu Shiva temple of the pre-Christian era. That the stone in Westminster Abbey is believed to have travelled all the way from Palestine to Egypt and thence to Spain

Ireland, Scotland and ultimately to London over forgotten milleniums is also of special significance since the Arab-Israeli region surrounding Palestine is known to have been a centre of Shiva worship in pre-historic times. That is why in the Kaba in Mecca the Muslims congregate for the annual pilgrimage and continue to pay homage to the pre-Islamic Hindu Shiva Linga consecrated there. The Dome on the Rock in Jerusalem is a Shiva temple since the Rock itself is the deity there. It is the stone of one such Shiva temples in Palestine which has travelled to London via Egypt, Ireland and Scotland in a journey that has spanned several milleniums.

The term 'Stone of Destiny' is also a very ancient Hindu concept since it is Lord Shiva who is associated not only with human destiny but with the ultimate end of the whole universe. It is He who releases the elemental fury of fire or water to engulf the universe from time to time according to Hindu belief.

In the extract quoted above it may be noticed that the Stone of Scone is said to have been carried by the Scots when they migrated to Scotland. That is illogical because how could 'Scots' migrate from 'Ireland?'. But the answer is found in the Sanskrit term 'Kshatriya' of which 'Scots' is an English corruption. Kshatriya fanned out from India to different parts of the world in prehistoric times as is recorded in the Indian Puranas i.e. ancient histories. Wherever they went they carried with them their deity Lord Shiva represented by a sacred stone. It is one such stone which is now preserved in Westminister Abbey and the Christian kings of England still follow the ancient Indian custom of associating Lord Shiva with their coronations which they inherited from the Scots alias Kshatriyas who migrated from Ireland i.e. Arya land and made Scotland their home.

The word Scotland is itself a corrupt form of the Sanskrit term Kshatra-Sthan. This needs a little explaining. The Sanskrit word 'grantha' has changed into 'gland' in English. Similarly the word 'lamp-stand' indicates 'lamp-sthan'. These instances indicate that the Sanskrit ending 'anth' or 'than' has

been transformed into 'and' in English. That is how 'Kshatra-sthan' became 'Scotland'.

That the Scots subsconsciously retain their old Hindu, Kshatriya sentimental attachment to their ancient 'Stone of Destiny' alias 'Stone of Scone' is apparent from the agitated demand they make from time to time for the return of the stone to Scotland's custody. Scottish nationalists not having succeeded in their frantic appeals, three young high-strung Scot students and a woman domestic science teacher forced their way into Westminster Abbey stealthily in the early morning hours of Christmas Day in 1950 and spirited away the stone, reverently draping it in the Scottish flag. They drove with the stone to faraway Scotland and consecrated it in Arbroath Abbey. The four daredevils were Ian Hamilton 25-year-old Glasgow University law student, Gavin Vernon (24), Alan Stuart (20) both engineering students at Glasgow University and Miss Katrina Matheson (22) domestic science teacher in Ross Shire.

Leading members of the Church And Nation Committee of the Church of Scotland when informed that their ancient, sacred Stone of Destiny had been once again brought home, were thrilled. They issued a statement that "the stone has been for long cherished as a Scottish possession of peculiar historic and sentimental value, both as associated with the coronation of Scottish kings and as a symbol of Scottish independence and nationhood".

The theft of the stone first discovered by a night watchman at 6 a.m. on Christmas Day (1950) triggered off a frantic search. A statement was also issued on behalf of the Government that the King was greatly distressed at the removal of the stone by unknown persons. The group which had removed the stone made it known that they meant no insult or embarrassment to the monarch but they wanted that the stone should remain in Scotland and only carried to Westminster Abbey temporarily for coronations. In the meantime Scotland Yard men succeeded in tracing the Stone to Arbroath Abbey in Scotland. From

thence it was carried back and enshrined again at its original place under the Coronation Chair seat in Westminster Abbey after an absence of 109 days.

In February 1952, the matter was again raised in the House of Commons. Several members from Scotland insisted that the stone must remain in Scotland because the Scots had a very deep sentimental attachment and reverence for it. But the Prime Minister, Winston Churchill announced on behalf of the Government that the Government too attached great importance to retaining the stone in Westminster Abbey because the stone had been in the Abbey for 650 years and had "an historic significance for all the countries of the Commnowealth." In the meantime Dr. John McCormick, Chairman of the Scottish Covenant Movement issued a warning that unless the Stone was returned to Scotland it might be removed again by force.

On May 9, 1951 Lord Brabazon of Tara, supported by a number of Scottish and English peers, urged in the House of Lords that the stone be returned to Scotland. He described the Stone of Scone as "so wrapped up in history, ceremonial and prophecy that was unique in the world" and emphasized that since the 5th century the kings of Argyll and later the kings of Scotland, had been crowned upon it until it was removed to England by Edward I in 1926.

That Lord Brabazon of Tara should have felt so strongly about the stone was natural since as mentioned above the stone has been associated with the coronation ceremonies of the ancient Irish kings at the Hill of Tara.

Surprisingly enough even this word 'Tara' is of great Sanskrit, royal Hindu significance. In India at Ajmer we actually have a 'Tara-Garh' meaning the Hill (Fort) Of Tara. Hindu monarchs who ruled from Ajmer (alias Ajeya-Meru) were actually crowned on the Hill of Tara towering above the city of Ajmer. The Sanskrit word 'Tara' means a 'star' and is actually the Sanskrit of the English word 'star'.

Even the eight-pointed cross in the Union Jack originates from the ancient Hindu, Kshatriya tradition signifying that the monarch holds sway in all the eight-directions. In India all buildings connected with royalty or divinity have been octagonal. Even its cupolas and kiosks have been octagonal. These can be seen even today. Hindu tradition also names eight supernatural beings as guards for those eight directions. Hindus are the only people who have divined special names for each of those directions.

One additional indication of Hindu rituals in Europe having been supplanted by Christian ceremonies is found in the word 'Amen' meaning 'peace' terminating all religious observances. This is ancient Hindu practice because according to immemorial Hindu custom all religious recitals in Sanskrit end with the thrice pronounced word 'Shanti....Shanti....Shanti' of which 'Amen' is the Islamic and Christian synonym.

All this is emphatic proof that Ireland, Scotland, England and in fact the whole of Europe used to practise Hinduism, and that if this important detail has faded out of historical memory it only shows up a big void that exists in world history despite our much vaunted scholarship.

An important cue to rewrite that part of world history when ancient Europe used to profess Hinduism is provided by the Stone of Scone alias the Stone of Destiny. The British people as a whole and specially the Scots evince such a deep sentimental attachment for that stone because Shiva has been their royal deity from the time when Indian Kshatriyas (the term Scots is an English corruption of that Sanskrit term) extended their sway over a wild Europe, established a Hindu administration and crowned their kings over a Shiva Linga now represented by a stone slab under the Coronation Chair inside Westminster Abbey. Available traces, quoted above, indicate that a Shiva Linga used to be consecrated earlier in the city of Scone in Scotland and still earlier

on the Hill of Tara alias TaraGarh in Ireland. It is, therefore, apparent that ancient England, Scotland, Ireland and cities throughtout Europe had numerous Shiva temples, and that the Westminster Abbey in London is itself a Shiva temple in addition to its other roles.

The British Coronation Chair has lions at its four feet. This is Hindu tradition still surviving in modern Britain. In Hindu tradition the throne is called "The Lion Seat." Moreover the lions at the feet of the Coronation Chair are of the Hindu design.

25

ENGLISH IS A DIALECT OF SANSKRIT

It is very seldom realized that English is as much a dialect of Sanskrit as most of the Indian languages. Almost total ignorance of this fact has resulted in compilers of the English dictionary themselves going wrong. They have either failed to give the Sanskrit origin of their words where necessary or have provided wrong etymological explanations.

Take the word 'upper'. From its spelling it should be clear that its original pronunciation is 'ooper (ऊपर) and that is how it is used and pronounced in Hindi and Sanskrit. And yet an English dictionary doesn't tell the reader that 'upper' is a Sanskrit word. Moreover if only the English-speaking people stuck to the phonetic pronunciation 'ooper' they would have no difficulty in making themselves understood by Hindi and Sanskrit-speaking people.

'Mouse' if phonetically pronounced would be 'Moos'. It is not then difficult to realize that it is a truncated form of the Sanskrit 'mooshak'.

'Sweat' in English is 'swed' in Sanskrit. 'Name is 'nam' (नाम) in Sanskrit. In English it is also used in combination as in 'pseudonym, antonym'. The English word 'synonym' is therefore fully Sanskrit since in the latter language we would convey the same meaning by saying 'sam nam' (सम नाम).

'Centre' phonetically pronounced would be 'cen-tra'. In English 'c' is often pronounced as 'k' as in 'cut, cough, cot, caught.' Using the 'k' sound of 'c' we find that 'cen-tra' is in fact 'ken-tra'. The equivalent Sanskrit word is 'kendra'.

English pronunciation branching off at a tangent after it lost touch with its source—Sanskrit, has got its letter 'c' pronounced sometimes as 'k' or 's' all confused. Thus while in the word 'centre' the proper pronunciation should have been 'kendra', in the word 'committee the proper pronunciation should be 'samiti' because in the English alphabet 'c' is pronounced as 'see'. Committee when pronounced as 'samiti' can be immediately spotted out to be a Sanskrit word. This indicates how English has slipped up on its pronunciation while retaining the original phonetic Sanskrit spelling of words like 'committee'.

Taking the two words 'central' and 'committee' together we find, therefore, that they should be pronounced as kentral samiti'. We find that the term 'central committee' used in English, is identical with the Sanskrit term 'kentral' or rather 'kendriya samiti'. Its English usage has been confused and confounded because of two sounds 's' and 'k' having been saddled on a single letter 'c'.

The English pronouns you, we and she are truncated Sanskrit pronouns 'yuyam, wayam' and 'sa'. The Sanskrit word 'madira' for wine is still in vogue in English and other European languages as 'madeira'. The word 'psalm' (pronounced 'sam') for verse meant to be sung, is Sanskrit as may be seen from the term 'Sam Veda'.

The words 'known' and 'unknown' when phonetically pronounced will be seen to be the Sanskrit words 'jnan' and 'ajnan.'

'Truth' and 'untruth' are not explained to be of Sanskrit origin. That is an instance of the great etymological drawback of the Englise dictionary. Remove the letter 't' from the two words and one gets 'ruth' and 'unruth' which are Sanskrit. That proves that the letter 't' is an English interloper in those two Sanskrit words.

The words 'hunt, hunter' and 'hunting' are of Sanskrit origin as may be seen from the Sanskrit word 'hanta', (हंता)

(meaning 'killer'). 'hantarau' (हंतारौ) (Two killers) and 'hantarah' (हंतार:) (several killers).

The English prefix 'para' as in 'para-thyphoid' 'para-military, para-psychology' is the Sanskrit 'para' (पर) meaning another kind of or foreign or strange as in 'para-desh, para-rashtra' (परदेश परराष्ट्र) etc.

Another English prefix 'dis' as in 'disparate, disentangle, disengage' is the Sanskrit 'dus' as in 'dushchar, dustar' (दुश्चर, दुस्तर).

'Peri' meaning 'all round' as in 'perimetre' or 'peripheral is Sanskrit 'pari' as in 'pari-bhrama' and 'pari-matra'. The English word 'perimetre is actually Sanskrit 'parimatra.' Similarly 'trigonometry' is Sanskrit (त्रिगुण मात्रा) 'tri-guna-matra' i.e. 'three dimensional measurement.' This indicates that the ancient world studied its mathematics in Sanskrit with the help of Sanskrit texts.

The word 'metre' for measure if phonetically pronounced is the same as the Sanskrit word 'mat-ra'. In Sanskrit, Hindu tradition 'matra is an all pervading measure used in music,medicine, mathematics etc. Even in English prosody the measure is known as 'metre' as in Sanskrit prosody. Moreover, even the divisions of a poetic line are known as 'foot' which is an exact translation of the Sanskrit prosodic terms 'charan' and 'pad'. Even the word 'prosody' is from the Sanskrit word (प्रासादी) 'prasad'-a quality essential in all verse, namely the ability to please the listener's mind by its grace.

The blend of drinks called 'punch' in English is a Sanskrit word signifying a combination of five as in other Sanskrit terms like 'punch-gavya' (the five products of the cow), the 'punch-amrita' (the five-fold nectar), 'punch-ratna' (the five jewels) and the village 'punch' (council of five).

'Soup' is a Sanskrit word as is explained in Sir Monier Williams' dictionary. Cooks in the Jagannath temple in Puri are known as 'supakar'.

English 'sugar', old French 'zuchre,' Greek 'sakkharon,' derive from Sanskrit 'Sharkara.' The word jaggery also is a mal-pronunciation of sharkara.

English 'tutty', French 'titie,' Arabic 'tutiya' stem from Sanskrit Tuttha (तुत्थ). English 'pepper,' Latin 'piper,' Greek 'peperi' originate from Sanskrit 'pippali.'- English 'orange' is 'naranj' in Arabic, and 'narang' in Sanskrit. 'Lilak' in French, Spanish, Persian, is 'nilak' in Sanskrit. Ginger is gingiber in Latin, deriving from shringaver' in Sanskrit. Candy is 'candi' in French, 'qand' in Arabic, from 'khand' (खाण्ड) in Sanskrit.

Beryk is 'berullos' in Greek from 'waidoorya' in Sanskrit. 'Anil' in English and Spanish, is 'al-nil' in Arabic from the word 'nili' in Sanskrit for indigo. The word 'aniline' derives from the same root. This explains the ancient Hindu name 'Nile Krishna' to the river 'Nile' in Egypt. Over the centuries Egyptians cut off from their Sanskrit, Hindu heritage forgot that 'Nile' stood for 'blue' in Sanskrit, and they added the adjective 'blue' calling their river 'Blue Nile' which is a philogical absurdity.

'Aggressor', is a Sanskrit word since 'agra' (अग्र) means 'for-ward' and 'sar (सर) is 'to move'. One who moves into another's territory is, therefore., an aggressor.

The Sanskrit word 'nasika' has been corrupted to 'nose' in English, and led to words like 'nasal.'

English 'terrestrial' derives from Sanskrit 'dharatal' (धरातल). This indicates that Sanskrit "dhara' meaning 'the Earth' becomes 'terra' in Latin. Likewise the Sanskrit word 'madhya' for 'middle' becomes 'medi' in Latin and English. The term 'Mediterranean' is, therefore, Sanskrit signifying an ocean situated between two big land masses. This should explain the Sanskrit origin of words like mediator, meditation, middle.

Terms like dentistry from Sanskrit 'danta shastra' indicate that

in the immemorial past the world learnt all arts and sciences at the feet of Sanskrit teachers through Sanskrit text books. This may be further illustrated by terms like 'gerontology' from Sanskrit 'jara' signifying 'oldage' and 'onto' (अन्त) meaning 'the end' of life i.e. death.

'Heart' derives from the Sanskrit 'hrt' leading to the adjective (हार्दिक) 'hardic' (i.e. heartfelt). Likewise 'hikka' in Sanskrit is 'hiccups' in English. 'Osteomalacia' is a compound of the Sanskrit words 'asthi' for 'bones' and 'mal' meaning getting 'bad' i.e. diseased. The term osteoporosis also derives from the Sanskrit word 'asthi' for bones. This indicates that the ancient world practised the Indian system of medicine—the Ayurved and therefore, even though allopathy is now in vogue it still uses Ayurvedic terminology.

The Sanskrit word 'mal' (मल) meaning 'dirt...soiled...spoiled' is widely used in English as in mal-administration, maladroit, mal-practice, malign, malevolence.

The term 'suo-motu' is in fact Latin but is widely quoted in English legal parlance. It is a crude pronunciation of the Sanskrit term 'swa-mata (स्व मत).'

Sanskrit prefixes 'a' and 'un' to yield the negative of a word are also frequently used in English as in 'a-moral' and 'unknown.' In Sanskrit they would say (अमल) 'a-mal' (i.e. pure) and (अनभिज्ञ) 'un-bhijna' (i.e. one who does not know). The English word 'two' though pronounced as 'too' was originally the Sanskrit 'Dwou.' Its spelling indicates that it was meant to be pronounced as 'twou' i.e. 'dwou' which is the Sanskrit word for 'two'. Likewise English 'three' is Sanskrit 'tri' as in 'trilogy, triple, triplicate'. The English word 'trident' is wholly Sanskrit since 'tri' means 'three' and 'dent' signifies a 'tooth' or 'spike'. Similarly the word 'dent' as in 'making a dent' is from the Sanskrit 'dant' (for tooth) as when the tooth leaves an impression when one bites off a loaf of bread.

English 'tree' is Sanskrit 'taru' (तरु). All words ending with 'bility' as in 'advisibility, gullibility, perceivability, palatability', use the compound Sanskrit termination 'bal-iti' (बल इति) meaning "that which has the power as such," for instance "that which has the power to please the palate is 'palatability.'" It will then be realized that the English word 'navigability' is a pure Sanskrit compound 'navi-gaman-bal-iti' (नावि गमन बलइति) because in Sanskrit 'navi' means a boat', 'गम' signifies 'movement', 'bal' is that which has the power or capability, and 'iti' means 'as such'. That shows that the English word 'navigability' is all Sanskrit. Yet no English dictionary explains it as such. Similar is the case with the word 'stability' (स्थ+बल+इति) which in Sanskrit is 'stha-bal-iti' meaning "the power to remain fixed in a particular position." This leads one to realize that the Sanskrit root 'stha' (स्थ) is widely used in English as (स्थ) 'st' as in 'stand, stationary, station, stationing.' Words in Sanskrit akin to them are 'sthan, sthanak, sthita.'

The Sanskrit root 'bhar' (भार) signifying 'pressure' or 'burden' leads to the English words 'barysphere, barometre.'

The Sanskrit word 'sama' (सम) for equal gives us the nglish words 'semi-circle, semisphere (i.e. hemisphere), semblance, sample, similarity, similar'.

English 'maternity, paternity' are Sanskrit 'matri niti, pitri niti'. Mater-dei in Latin is 'matri devi' (मातृ देवि) in Sanskrit. All words like 'mother, maternal, matrimony' stem from the Sanskrit forms 'mata (माता), matar' (मातर)'. The English words 'son, sonny' derive from the Sanskrit word soonuhu (सूनुः).

From the Sanskrit word 'mritya' *for death* one gets English words like 'mortal, mortuary, morgue, post-mortem immortal'.

From 'pad' (पाद) meaning 'foot' in Sanskrit one gets words like 'biped' (द्विपाद), tripod (त्रिपाद) chiropody, centepede (शतपाद) pedestrian (पादचर in Sanskrit.) pedestal (पादस्थान).

The words 'suicide, patricide, matricide' are Sanskrit 'swachhid (स्वछिद), pitri-chhid (पितृछिद), matri-chhid (मातृछिद). That explains words like germicide, insecticide, pesticide since Chhid-Chinna (छिद छिन्न) in Sanskrit mean 'cutting, killing, ending, exterminating.' That shows how Western languages still coin words from Sanskrit roots.

The Latin word 'quo' as in 'quo vadis....quo warranto' is from Sanskrit as 'quo gacchhasi (क्वगच्छसि) 'where do you go'.

'Myth' in English is 'mitthya' (मिथ्या) i.e. false in Sanskrit. English 'Peter' derives from 'pitar' (पितर) in Sanskrit. Likewise David is 'Dravid' and Abraham is a mal-pronunciation of the Sanskrit word Brahma. Brahms, an English surname is indicative of the ancient Sanskrit moorings of the family like the surname 'Brahme' (ब्रह्म) in India.

Panorama, cinerama are the same as 'manorama' in Sanskrit. The termination 'rama' (रम) in Sanskrit indicates pleases or enchants or entrances the mind.

The word 'mar' (मार) as in 'mar somebody's chances' is Sanskrit meaning 'kill' or 'hurt, harm'. Bond, bondage, bandage are from Sanskrit 'bandh, bandhan' (बंध, बंधन).

Accept is (अक्षिप्त) a-kshipta (that which is not thrown away Succint is (संक्षिप्त) sankshipta. The English 'cough' is from Sanskrit 'kaf' (कफ). Though Sanskrit 'kaf' signifies phelgm while English 'cough' is slightly different, it is not difficult to see that cough arises from 'kaf' i.e. phelgm. The slight difference in the English and Sanskrit connotations of the same word are due to the many centuries of seperation of English from its Sanskrit source.

The Sanskrit word 'antar' is pronounced in Englis as 'inter' as in 'international, interversity, interpret, interpolate, intermediate, intermittant, interdependent.'

Path has an identical meaning in both English and

Sanskrit with a very minor difference in pronounciation. English also uses Sanskrit endings for comparative and superlatives. In Sanskrit this is called the 'ter-tum bhava' (तर तम भाव). In Sanskrit one says 'adhikatar, mahattar, laghutar' etc. for greater, bigger and lesser' respectively. The corresponding superlative terms are 'adhiktum, mahattum, laghutam like the English words 'optimum, maximum.' The English word 'fraternity' is Sanskrit 'Bhratri-niti'.

Nocturnal, diurnal derive from Sanskrit 'naktam' (नक्तम्) for night and 'divas' for day. The English words regime, reign, sovereign, suzerain are Sanskrit rajyam, rajan, swarajan (राज्यम, राजन, स्वराजन)

The English word 'go' is from the Sanskrit Gama-gachcha'(गम-गच्छ). 'Cow' in English is 'gow' in Sanskrit. Vestry is the room where 'vastra' (clothes) are kept in a church. In Sanskrit too such a room is called vestry. Likewise the term 'vesture' is 'vastra'. Saint (Sanskrit 'saint'), preacher (Sanskrit 'pracharak') and 'adore' (Sanskrit 'adar'). 'Door' (for Sanskrit 'dwar'), 'man' for 'manav', peter, mater, daughter, pita, mata, duhita, son, sonny from Sanskrit 'sunuh'. deity from 'devata, theos from Sanskrit 'devas' are all Sanskrit. The prefix 'pro' as in pro offer, pro create is the same as Sanskrit 'pravakta प्रवक्ता, prabhat प्रभात, prabhakar प्रभाकर.

Since all such explanations are lacking in the English dictionary it is obvious that English philologists and etymologists are largely unaware of Sanskrit being the source language of English either directly or through Latin and Greek as illustrated above. This ignorance has resulted in compilers of the English dictionary committing grave errors in explaining the origin of their words. As an instance we may point out to the explanations appended to the words 'widow' and 'widower' in the average English dictionary.The word 'widow' is rightly explained as a 'a woman who has lost her husband.' The next

word 'widower' is said to derive from 'widow' with the suffix '—er' added. This is a gross etymological error. In English the suffix '—er' as in 'labour-er sort-er, lecture-er' means a person who labours, sorts or lectures. If then 'er' had been a suffix of the word 'widow' the word 'widower' would have meant 'one who makes a woman a widow' and as such it would have signified the murderer of a married woman's husband, while it actually signifies a man whose wife is dead. English lexicographers have committed this gross error because they don't know that the words 'widow' and 'widower' are the corrupt form of the Sanskrit words 'widhwa' and 'widhur' (विधवा विधुर)

A more diligent study of the English derivatives would reveal many more mistakes. This should also impress on compilers of the English dictionaries to explain many of their words in terms of their Sanskrit origin as 'truth' and 'untruth' being 'rut' and 'unrut'. We may go a step further and say that not only English but all European languages would do well to have their dictionaries thoroughly examined by Sanskritists. That is to say European dictionaries will have to be rewritten with the help of Sanskrit. If chauvinistic and political considerations make them shy from such a task Indians, would have to undertake the task as part of the rewriting of their maimed and distorted history.

26

ANCIENT VEDIC PRIESTHOODS OF EUROPE

Currently there are two important priesthoods in Europe which are often heard of. One is the Pope in Rome. The other is the Archbishop of Canterbury in England.

Both the present Pope (alias Papa) John Paul II and Dr. Robert Runcie, the Archbishop of Canterbury are blissfully unaware that their's are basically ancient Vedic priesthoods which were forced to turn Christian because of the Christian onslaught. The attack on the Papacy came around 312 A.D. and that on the Archbishopry of Canterbury in the sixth century A.D.

Canterbury is the Sanskrit term Sankarpury i. e. the township of Lord Sankar alias Shiva. Here is the philological analysis of how we arrive at that conclusion. The first three letters 'Can' should be pronounced as 'San' since in the word 'centre' the first three letters are pronounced as 'Şan'. As for the syllable 'ter' it should be 'ker' because sanskrit 'K' changes to 't' in English. For instance the sanskrit word 'naukik' turns into 'nautical' and 'Nayak' into 'Knight' in English. Therefore 'Canter' should be pronounced as 'Sankar'. The last syllable 'bury' as in Shrewsbury, Ainsbury, Sevenbury is obviously the Sanskrit suffix 'pury' meaning a 'township'.

Naturally therefore the priest at Sankarpury was a Vedic priest worshipping Lord Shiv i.e. Sankar.

Having come to that conclusion, about four years back I wrote to the present incumbent Dr. Robert Runcie inquiring whether any such legend or memory of a pre-Christian Vedic past attaches to his seat in Canterbury ?

His librarian replied that the matter being very ancient they didn't know much and they were short of staff to conduct any research in the pre-Christian past of Canterbury.

That was a good enough admission that Canterbury did in fact have a pre-Christian past. Canterbury i.e. Sankarpury was the seat of a Vedic Sankaracharya. From the 6th century A.D. the Vedic establishment in Canterbury was forced to turn Christian.

Similarly the Papacy in Rome was also a Vedic Shankaracharya seat. The letter addressed in this connection by Dr. R. L. Goyal of Basildon, England to the Pope after he listened to my lecture on the topic in Basildon is reproduced hereunder—

To,

His Holiness, Papa John Paul II
The Vatican, Rome
Italy — Dated November 10, 1986

Your Holiness,

According to some recent important discoveries made by Mr. P. N. Oak, founder-President of the Institute for Rewriting Indian History N—128, Greater Kailash—I, New Delhi—110048, India the Papacy is a pre-Christian Vedic priesthood.

'Papa-ha' in Sanskrit signifies an absolver from sin.

Vatican is the Sanskrit term Vatica meaning 'an hermitage' So yours was a Veda Vatica i.e. a Vedic hermitage.

The Sistine Chapel in which every new Pope is elected gets its name from Shiv Sthan meaning a Shiva temple.

The Shivlingas and images of Lord Shiva which your pre-Christian predecessors used to worship have since been relegated to the Etruscan Museum in the Vatican.

The city of Rome in which the Vatican is located is named after the Vedic incarnation Rama.

Paintings of Ramayanic episodes are found in Etruscan houses dug up in Italy.

The city of Ravenna gets its nama from Rama's great adversarv Ravan.

Verona is named after the Vedic deity Varun.

Divinity is the Sanskrit term 'deva-niti' i.e. the way of life of devas meaning gods.

Your uncompromising views on abortion and on divorce are of Vedic vintage and not of the permissive Christian society.

According to Mr. P.N. Oak's findings the last Vedic Papa was slain by a neo-Christian convert emperor Constantine around 312 A.D. and the Bishop of Rome a priest of the then tiny, newly formed Christian group was installed in that hoary prestigious, venerable Vedic seat, as the first Christian Papa.

I trust that Your Holiness and your flock will feel immensely proud of these newly discovered holy Vedic antecedents.

May, I therefore, request Your Holiness to order a thorough research into the Vedic antecedents of the Papacy.

The eminent researcher Mr. P. N. Oak is these days in London to deliver a series of lectures on his stupendous dis coveries.

The 1315—page volume titled WORLD VEDIC HERITAGE written by Mr. P.N. Oak discusses in great detail all aspects of the pre-Christian Vedic past of all regions and communities.

I hope Your Holiness will be deeply interested in acquainting yourself and the world with the primordial Vedic unity of all mankind.

Yours Sincerely
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Since we have discovered that two important Christian priesthoods of Europe were Vedic Sankaracharya seats we reach two important conclusions. One is that all Islamic and Christian priesthoods at Baghdad, Damascus, Mecca etc. etc. were earlier Vedic priesthoods.

The second important conclusion we draw is that a network of Sankaracharya seats was not an Indian phenomenon alone. Throughout the ancient Vedic world Sankaracharya seats had been created to supervise the Vedic social system. Their history and memory was deliberately wiped out by Christian and Muslim invaders. It is the job of the researcher to reconstruct all such obliterated history.

In India itself all those tutored in the British way believe that the first Sankarachary lived in the 8th century A.D. But as discussed in a special chapter of my book titled – *Some Blunders of Indian Historical Research* the period of the 1st Sankaracharya has to be antedated by 1300 years.

From that it is apparent that a 1300-year-stretch of history remains totally unknown. It is no wonder, therefore, if the history of all other Shankaracharya seats throughout the world also got obliterated during those 1300 years.

27

ANCIENT ITALY WAS A HINDU COUNTRY AND THE POPE A HINDU PRIEST

Human memory being proverbially short, old history is progressively forgotten in the illimitable flow of time. History is further obliterated by natural calamities like volcanic eruptions and earthquakes. But a third factor which plays more havoc with history is suppressive and destructive human tendencies.

All these have combined to obliterate from current text books of history all traces of an ancient Hindu world empire. The first two natural agencies being common to all earthly civilizations it is the third, namely the human agency, which we shall take special note of.

In the pre-Christian era the Vedic alias Hindu civilization alias the Aryan way of life had spread throughout the world because of the energetic enterprise of the Indian people whose motto, enshrined in the Rigveda, was 'Krinvanto Vishwam Aryam' i.e. make the whole world Arya. With that motto they spread all over the world preaching the ideals of righteous conduct, renunciation and sacrifice, one human brotherhood and a common earthly heritage. Armies led by Indian warriors, called the Kshatriyas, extended their sway to all parts of the earth and in their wake Indian educators and administrators spread knowledge and established enlightened and progressive welfare administrations in a humanity which was then at the aboriginal standard.

That Hindu civilization was swamped first by the Christian faith and later by the barbaric Arabs who spread Islam by torture and terror with torch and sword. It was those two faiths which are mainly responsible for systematically attempt

ing to suppress or destroy all traces of the worldwide Hindu empire from the earth and from history books. Despite such odds it is still possible to repiece the story of the worldwide spread of that glorious Hindu civilization. Such history will have to be meticulously traced from country to country and region to region looking for clues in the history, language, customs, traditions, modes of worship, literature, mythology, scriptures, legends and archaeological remains of different areas.

Let us, therefore, take up the study of what we now call Italy. In the pre-Christian era a large part of Italy was known as Etruria and the people who flourished there from about the 7th to the second century B.C. were known as Etruscans. Some information about the Etruscans is found under those two heads in the Encyclopaedia Britannica and obviously in other encyclopaedias.

But scholars admit that the Etruscan civilization is still a big puzzle. Very little is known about it. Overwhelming opinion is that the Etruscans were people from the East and they seem to appear in Italy suddenly as though from nowhere.

The popular notion that the Etruscans were a temporary graft from some other country suddenly and mysteriously immigrating into Italy around the 7th century B.C. and then leaving Italy bag and baggage around the second century is not well founded. The Etruscan civilization evolved from within Italy and lost its identity when the Italian people (then known as Etruscans) were gradually forced to profess Christianity. The mistaken notion that the Etruscans had no earlier moorings in Italy arises from almost total ignorance about the history of Italy and Europe in the pre-Christian era. The mistaken notion that somehow the Etruscans vanished into thin air around the 2nd century B.C. arises from ignorance about the way the Etruscans were overwhelmed and made to give up their traditional way of Vedic or Aryan life in exchange for Christianity. Thus Christianity swamped out all traces of the earlier Etruscan way of life. There has thus been no discontinuity. The Italians

of today are decendants of those earlier known as Etruscans. The Etruscans in their own turn are descendants of the earlier Italians whose way of life the world has not been able to identify. Etruscans derive that name from the Hindu sage Atri.

We have compiled some evidence which goes to prove that in the pre-Christian era the Italian people, whether of the Etruscan or pre-Etruscan era were Hindus that is to say they practised the Aryan or Vedic modes of worship and spoke Sanskrit or a language with a pre-ponderant element of Sanskrit. As far back as one can trace Italian history it is nothing but Hinduism and Hinduism.

The preponderance of the Vedic way of life and of Sanskrit in Italy may be gauged from the fact that even after professing Christianity for almost two milleniums Italians still practise Hindu rituals under a Christian label and speak a highly Sanskritized language.

Almost all so-called Christian-Catholic rituals, observances and festivals are of Hindu origin. They are being practised by Italians from times immemorial when they were Hindus and are being continued in our own day though Italians and Catholics everywhere now profess to be Christians.

Look at the All Souls Day observance as an instance. That term itself is an exact translation of the Sanskrit—Hindu observance called 'Sarva-Pitri-Amavasya'' In Sanskrit 'Sarva' means 'all', 'pitri' signifies ancestors' souls and Amavasya is the (New Moon) day. Abraham the first prophet of the so-called Muslims and Christians is none other than the Hindu Brahma the creator.

The term Chritmas is Crishna-mas i.e. the month of Crishna the Hindu incarnation at the time of the Mahabharat era. The word 'mas' in Sanskrit means 'month'. Since Lord Crishna delivered the famous 'Bhagvadgeeta' sermon to his warrior devotee that month is Crishna-mas.

Christians are wrong in believing that Christmas is the last week of December. The Sanskrit suffix 'mas' signifies that the word 'Crishtmas' bears its original Sanskrit connotation signifying a whole month.

This can be proved by comparing a synonym namely the term 'X-mas'. Christians are wrong in believing that the term 'X-mas' signifies the last week of December. The term 'X-mas' denotes the month of December because the symbol 'X' is the Roman numeral '10'. So the term 'X-mas' also signifies the whole month. Let us now look at the word 'December' itself. That too is a Sanskrit term 'Dece-ember' meaning the 10th (part of the zodiac) month.' From this, one can infer that ancient Hindu tradition assigned the 12 months of the year to the 12 parts of the heaven i.e. the zodiac.

This is fully borne out by the four Sanskriti terms Septem-ber, Octo-ember, Nov-ember and Dece-ember standing respectively for September, October, November and December. That is to say by their Sanskrit meaning they constitute the 7th, 8th, 9th and 10th months of the year. By current confounded Christian computation they are the 9th, 10th, 11th, and 12th months of the year. What caused this incongruous dislocation in the Gregorian calendar ? That is to say what made months called the 7th, 8th, 9th and 10th to be placed 9th and 10th, 11th and 12th ? This displacement is explained by the fact that Christians who used to observe a new year beginning in March, as laid down by hoary Hindu practice, suddenly switched on to January 1 as the New Year Day. Though modern Christianity effected a major departure in this particular Hindu practice which was part of their common world heritage, luckily the four surviving Sanskrit terms of the months from September to December help us in reconstructing a forgotten detail of the Hindu calendar as it prevailed throughout the ancient world.

This enables us to see clearly how the terms 'December,' 'X-mas' and 'Christmas' all signify the 10th month i.e. 'mas'. The term 'Christmas' has a further added significance namely

that it is 'Chrisna-mas' i.e. the month dedicated to Lord Chrisna, because he delivered his famous sermon to Arjun in that month. In India the Hindus observe the anniversary of that sermon as Geeta Jayanti and that falls around December.

Christ's so-called sermon on the mount is no other than Chrisna's sermon delivered to Arjun while Chrisna was mounted on a chariot. So Chrisna's sermon was actually a sermon on the mount. That sermon though delivered to Arjun has since been accepted and venerated as a sermon providing indispensable spiritual guidance to all humans embroiled in mundane misery and longing for salvation. That is exactly what is said about the so-called sermon on the mount, propagated in the name of Christ. From this it is apparent that it is really the Chrisna legend and worship that is being perpetuated in the Christian world.

The cross that the Christians wear is really the Hindu Swastik with a little Christian distortion, as in several other respects namely that its hooks have been clipped and the verticle bar of the cross has been elongated.

The Christian practice of saying 'Amen' signifying 'peace' derives from the Sanskrit, Hindu tradition of ending all sacred chants with the words 'Shantih' i.e. 'peace'.

Having seen how Christmas signifies the month dedicated to Chrisna it is not difficult to understand that Michaelmas was originally the month named after Michael. The ending 'mas' clearly indicates that it was a whole month that was denoted and not a mere day—namely 29th September as it is in current Christian practice. The Christian term 'Michaelmas Day' is a contradiction in terms equating a month (mas) with a 'Day'.

The Christian terms 'Christmas...Michaelmas' are reminiscent of the Hindu terms 'Adhik-mas...Shravan-mas'.

The All Saints Day, November 1, cut adrift from the Hindu calendar has been advanced by a month to coincide with the

Hindu Deepawali festival day called Narka Chaturdashi when
Lord Vishnu is said to have dispatched the demon Narakasur
to the netherworld and made the earth safe for all saints In
Christian practice, therefore, as in Hindu tradition the day is
observed as a holy feast.

The title Pope signifying a 'father' derives from the Sanskrit
root 'Pa' to protect. Like the father 'protecting' his children the
Pope is the spiritual father (protector) of the congregation. The
'Synod' (of Bishops etc.) is the Sanskrit word 'Sansad'.

As is apparent from the Sanskrit root from which his little
derives the Pope was a Hindu priest. His seat, the Vatican in
Rome, was a Hindu religious seat. The term 'Vatica' is a Sans-
krit word used to signify a bower as in 'Ashram-Vatica' or
'Udyan Vatica'. The retreats of Hindu monks and priests were
always called Vatica because they were peaceful bowers i.e.
sylvan retreats. Even the 'n' ending is Sanskrit as in 'Kesavan'
or 'Raghavan'.

A further proof that the Pope was a Hindu priest and his

Vatican was a Hindu religious seat is available in the Hindu
Siva-Linga representing God Siva that is preserved in the
Vatican's Etruscan Museum. That Siva-Linga is among those
which the Hindu Pope (i.e. priest) used to worship.

From this we assert that if a systematic archaeological
excavation is undertaken in the precincts of the Vatican one is
sure to discover not only many other Siva emblems but also
other icons of the Hindu pantheon. For this it will be necessary
to took into the Vatican's massive walls, its underground cellars
and its entire grounds. It is quite apparent that since the
Christian faith swamped the ancient hindu faith in Rome and
the rest of Italy the teeming Hindu idols in those holy Hindu
Vatican precincts were either walled up or buried or broken and
thrown away or otherwise destroyed.

We have a photograph of that holy Hindu Siva Linga, dis-
played in the Vatican's Etruscan Museum, for anyone to see so
as to leave no doubt in anyone's mind that it is the traditional
Hindu Siva emblem. The Encyclopaedia Britannica also tells
us that the Etruscans (i.e. ancient Italians) worshipped meteoric
stones mounted on carved plinths. Obviously this is a correct
description of the Siva Linga which the photograph of the piece
displayed in the Vatican fully bears out.

On page 790 of its VIII volume the encyclopaedia notes
"According to Livy Etruscans were more addicted to religious
practices than any other nation...Places, trees and stones pro-
bably all had individual spirits, and a number of sacred meteoric
stones standing on carved plinths has been found."

The above passage contains three characteristics which
enable us to identify the faith of the Etruscans to be Hinduism,
namely their religiosity, their practice of worshipping places,
trees and stones, and their worship of the Siva Linga. Orthodox
Hinduism prescribes almost daylong and all the year round
religious observances. Hindus also worship stones symbolic of
Hanuman or Siva, trees such as the banyan, tulsi, mergoza and
and peepal, and rivers such as the Ganga, Godavari, Krishna
and Kaveri.

Earlier on page 784 of the same volume the encyclopaedia notes that the Etruscans used the word 'ais' for deity or god in the singular and 'aisar' for deities or gods in the plural. These are Sanskrit words and are in common use in India not only in Sanskrit but in all native languages derived from Sanskrit.

The other words that the encyclopaedia mentions such as 'alpan' for offering is the Sanskrit 'arpan ;' ati for mother is either from 'Mata', in Sanskrit or from two goddesses 'Diti' and 'Aditi' who gave birth to the deities i.e. the gods and to the demons alias Daityas. 'Puia' for wife is Sanskrit 'priya', 'thura' for brother is the Sanskrit 'Bhratara,' and ,nefts' for grandson is 'natu' in Indian languages.

The Vatican is the traditional seat of the highest Hindu priest in Italy as is apparent from its very name. It is something akin to the Shankaracharya in India. The Pope wielded the power of Hindu priests of old whose single word of censure was enough to depose kings and totter empires. In fact the Pope was the Hindu Shankaracharya in Europe.

All the Catholic rituals that the Pope observes throughout the year are ancient Hindu festivals. Even the procedure adopted such as sprinkling water in all directions for purification of the surroundings is ancient Hindu practice.

One such ritual is the washing of the feet of a child by the Pope. In the Western tradition of keeping the feet dressed all the time in socks and shoes such a ritual was unthinkable while in Hindu practice several religious observances involve the washing of the feet of one by another. For instance when a boy of, say, five years of age undergoes the thread-ceremony to begin his studies in the solitude of his preceptor's sylvan retreat alias Vatica all kith and kin and friends wash his feet and symbolically sip that water as sacred. Hindu families united in a wedding also have mutual feet-washing ceremonies.

In churches the room in which holy clothes of the clergy are kept is called 'vestry from the Sanskrit word 'vestra' mean-

ing clothes. The very word 'vestry is a Sanskrit word denoting a room meant for storing 'vestra i.e. clothes. Similarly the man who attends to the vestry is vestry-man which is again a Sanskrit term 'vastra-manav.'

The word 'psalm pronounced 'sam' meaning holy, serious, sacred songs, chants or verse is the Sanskrit word 'sam' as in 'Sam-Veda.' The Hindu Sam-Veda is in fact devoted to religious singing. This word surviving in Christian religious terminology is proof that the ancient Europeans when Hindus used to recite the Sam-Veda. This is further confirmed by the title 'Psalms' given to a book of the Old Testament. This indicates that the ancient Hindu Vedas were gradually superceded as sacred books of Europe by the Christian Bible after the spread of Christianity. But even then, just as the so-called Christians retained the Hindu festivals, the tradition of singing the Vedas was so firmly implanted in Europe from times immemorial that the memory of the Sam-Veda itself came to be enshrined in the Bible with the words psalm, psalms, psalmody and psalmist.

The word psalmist applies to David as the traditional author of many psalms according to the English dictionary. The dictionary is partly right in that 'David stands for the Hindu 'Dravid (brahmins) who composed many psalms.

The European community called Druids are the ancient Hindu Dravids. The dictionary describes them as an ancient religious order in ancient Gaul, Britain and Ireland. In the Irish and Welsh sagas, and later Christian legends the Druids appear as conjurers and not as priests and philosophers. This is a clear indication that the Druids of Europe are the same as Dravids of India. They are not racial groups. They are a religious group of priests and philosophers who were deemed to perform miracles through their chants and worship. Incidentally it should be noted here that it is wrong to characterise the Aryans and Dravids as rival racial groups. They are not. They are ancient Hindu communities both well-versed in Hindu religious worship, lore and Vedic practice. They spread to

Europe when Indian Kshatriyas ruled the world. As in India so in European communities we come across the terms Aryans and Druids. They are not exclusive of each other. Druids are a group professing the Arya Dharma that is the Arya way of life. Hence when the world says that the Europeans are Aryans what it should realize is that the Europeans have been Hindus. The Druids alias Dravids formed a religious group in that Arya community believing in and practising the same Arya Dharma.

Abraham, the first of the patriarchs (and father of the Hebrews) is no other than the Hindu Brahma, the creator. Abraham is the distorted pronunciation of the Hindu Brahma. The very word patriarch is of Sanskrit origin from 'pitru for father. Italian and Latin languages are highly Sanskritized because ancient Italians spoke Sansrkrit. Instances of this are Signor, Signorita are from Sanskrit Shreeman, Shreemati. 'Quo means 'where ? both in Sanskrit and Latin. Synod is Sansad in Sanskrit. Suo Nido is one's own nest as in Sanskrit. Rex is raja.

Ancient Italians not only recited the Vedas and worshipped the Siva Linga they also sung the Ramayana and painted Ramayanic episodes on their plaques and vases. I have in my posseeion reproductions of those ancient Etruscan paintings of Ramayanic episodes in which Rama, Seeta and Lakshman walk through the forest one behind the other as described in the Ramayana ; Bharat is seen proceeding to meet his brother Rama ; Vibhishan entreating Ravan to release the sorrowing Seeta; Kausalya sharing the holy fertility potion with her two co-wives Kaikeyi and Sumitra; princes Lava and Kusha driving away with the sacrificial horse released by Rama ; and the monkey chiefs Vali and Sugreev coming to blows over the pessession of Ruma, the wife of Sugreev. If other Etruscan paintings are carefully scanned they might reveal many more Ramayanic scenes.

So far the Ramayana was believed to have influenced only Indonesia and the Indochinese states outside India but the discovery of the Etruscan paintings mentioned above indicates

that when in the ancient past Indian Kshatriyas ruled the world the Ramayana was sung ahd painted even in other parts of the world wherever people from India carried and spread their faith.

Further research along these lines is likely to reveal considerably more information hidden or forgotten. All this indicates that the ancient Italians were Hindus, their mythology was Hindu, they worshipped the Hindu pantheon and their head priest, the Pope administered Hindu rites.

Picture Captions

The foregoing pictures from page 223 onwards are Ramayanic episodes found painted in pre-Christian homes and other buildings in Italy. They prove that Rome and Ravenna cities in Italy are named respectively after the two great Ramayanic figures Rama and Ravan, and that the Etruscan civilization of Italy from the 7th to the 1st century B.C. was of Vedic origin.

Modern Europeans are believed to be open-minded scholars but that is a myth. Their Christian preferences and prejudices blinds them even to such graphic evidence of the Vedic past.

Page 223—The trio Rama-Seeta-Lakshman proceeding to the forest.

Page 224—Bharat proceeding to contact brother Rama.

Page 225—Seeta squatting dejected while Vibhishan (in armour) ready to proceed to Rama's camp makes a last request to brother King Ravan to release Seeta from detention.

Page 226—(Top) The three wives of King Dashrath in the act of sharing the fertility potion.

(Bottom)—Kush and Lava, sons of Rama, leading away the captured sacrificial horse sent round by Rama.

Page 227—Monkey chiefs Vali & Sugreev squabbling over the possession of Ruma, wife of Sugreev.

Page 228—(Top) Lakshman threatening Sugreev for delaying promised military help to Rama.

(Bottom)—Army engineers Nal, Neel sounding the depth of the ocean to build a bridge to Lanka.

Page 229—(Top) Rama's troops chasing the golden deer decoy sent by Ravan.

(Bottom)—Jatayu taking to the sky to intercept Ravan's aerial abduction of Seeta.

28

ARBAIA, IRAN, IRAQ WERE ONCE HINDU COUNTRIES

Indian history has not only been badly distorted during 1,200 years of alien rule, it has also been grievously maimed. Many important chapters of India's cultural, religious and military conquests are completely missing.

The references to 'Digvijayas' in Indian Puranas (ancient histories) are too true and must no longer be ignored as pious myths because some evidence is now available that Arabia, Iraq and Iran along with the whole of West Asia once professed Hinduism and echoed to the chant of the Vedas.

Bardic tribute to the four Vedas by an Arab poet—Labi-bin-e-Akhtab-bin-e--Turfa as early as 2300 years before Prophet Mohammad i.e. circa 1800 B.C. is found on page 257 of Saerul-Okul an anthology of ancient Arabic verse. That verse with a short note on the poet has been writ large on a column of the Yajnyashala (fire worship pavilion) in the backyard of the Lakshminarayan Temple (alias Birla Temple) on Reading Road in New Delhi, for anyone to see.

The Arabic poem transcribed in the Roman script is as under :

Aya Muwarekal Araj yushaiya noha minar HIND-e
Wa aradakallaha manyoni jail jikaratun/1/
Wahalatjjali yatun ainana sahabi akha-atun jikra
Wahajayhi yonajjelur-rasul minar HINDATUN/2/
Yakuluonallaba ya ahalal araj alameen Kullahum
Fattabe-u jikaratul VEDA hukkum malam yonajjaylatun/3/

Wahowa Alamus SAM wal YAJUR Minallahay tanajeelan
Fa-e-noma-ya akhiyo muttabay-an yobassheriyonajatun/4/
Wa-sai-nain huma RIG-ATHAR nasayhin ka-a-khuwatun
We asanat ala-udan wahowa masha-e-ratun/5/

This was one of the most prized and valued poems in pre-Islamic Arabia. Such poems, inscribed in letters of gold, were hung inside the Kaba shrine housing 360 Hindu deities.

A free English rendering of Labi's celebrated poem singing the praises of the Vedas is as follows :

Oh the divine land of Bharat (how) very blessed art Thou

1. Because Thou art the chosen of God blessed with divine knowledge enough ; that knowledge which like four light-houses shone with such brilliance.
2. Through the (utterances of) Indian sages in four-fold abundance God enjoins on all humans to follow unhesitatingly.
3. The path the Vedas with His divine precept lay down, Bursting with (divine) knowledge of SAM AND YAJUR bestowed on creation.
4. Hence brothers respect and follow the Vedas guides to salvation. Two others—the RIG AND ATHAR teach us fraternity.
5. Sheltering under their lustre dispels darkness till eternity.

Incidentally Labi's assertion that the Arabs were initiated by a study of the Vedas in the Indian doctrine of human fraternity proves that the Islamic pioneering claim to preaching brotherhood is incorrect.

In addition to the ancient Arabs following the Vedic tradition we find other evidence of their following the Hindu way of life.

The word Mecca is derived from the Sanskrit word 'Makha' meaning 'yajna' i.e. a sacred sacrificial fire. Madina is the

corrupt form of Medini—meaning land. The twin townships of Mecca-Madina therefore mean "The land of sacrifice i. e. fire worship". And true to this description we find accounts of Vedic animal sacrifice having been in vogue in Arabia during Prophet Mohammad's times. A reference to them is found in the earliest compilation of the Prophet's anecdotes and memories compiled by Ishaq.

Prophet Mohammed belonged to a Kuru family who were hereditary priests at the Kaba shrine which housed 300 Hindu images. Encyclopaedia Islamia mentions that among them were images of Lat, Manat, Uzza, Saturn and Moon. That the word Lat is a Hindu sacred name may be judged from the fact that the author of an ancient Hindu astronomical treatise is Lat-Dev. Navagraha Puja i.e. nine-planet worship still in vogue in India includes Saturn and the Moon. The reference to Saturn and the Moon among the 360 images in Kaba shows that nine-planet worship was also practised in the Kaba.

Encyclopaedia Islamia and Britannica curiously confess ignorance of the origin of the term Kaba though Kaba is claimed in popular, uninformed belief to be an Islamic shrine. Had it been an original Islamic shrine its root should have been known. But Kaba derives from a Sanskrit word and Arabia having been cut off from Sanskrit learning for centuries the derivation of the word Kaba remains unknown to those who look for it elsewhere.

In Sanskrit 'Garbha Graha' signifies the innermost sanctuary where an idol is installed. Abbreviated and slightly changed in pronunciation this word appears in Indian Prakrit languages as 'Gabha'. In Arabia the abridged word similarly became 'Kaba'.

Allah was one of the idols worshipped in the Kaba temple. In Sanskrit Allah means a 'mother' or 'goddess'. India has an Allopanishad and Alladistotra (i.e. a chant in praise of the goddess).

There is also considerable other evidence but now let us turn to Iran and Iraq. Both of those words derive from the Sanskrit root 'Ira' meaning water. In Sanskrit the term 'Iranam' means a salty, barren ground. The term 'Iran' was, therefore, the name given to that region by Sanskrit-speaking Indian Kshatriyas when they ruled over that land-mass.

Till very recently Iraq was ruled by the Barmak family. Barmak is a corrupt form of the Sanskrit word Paramak. That was the title of the head of the Hindu religious-cum-cultural centre in Balkh. Balkh is a corrupt form of the Sanskrit name Valhika. Ancient Indian scriptures, epics and the Puranas refer to the Valhika country ruled by Indian Kshatriyas. That same Valhika later came to be known as Balkh in mediaeval history. In that Balkh region is a village which is still known as Nav Bahar. That name derives from Nav Vihara i.e. a new (cultural cum religious) centre. It was the learned Indian head of that centre who was known as Paramak. Due to repeated attacks by Islamic armies he was compelled to become a Muslim. But even after becoming a Muslim convert he maintained his links with India for several centuries by sending Iraqis to India for education and inviting Indian administrators and doctors to man the entire administrative machinery of Iraq. This piece of information is found in the preface by the German scholar Dr. Edward D. Sachau to his book "Albiruni's India."

A part of Iraq is called Kurdisthan. That is a Sanskrit name. The Kurdi language and customs still bear unmistakable traces and stamp of their Sanskrit and Indian origin.

Baghdad still has a fire temple. Repeatedly demolished by invading Islamic forces its present building may be comparatively recent yet the origin of the temple may be traced back to immemorial antiquity when Indian fire worship used to be observed all over West Asia to the chant of Vedic hymns. Like Somnath the Baghdad fire temple was built over and over again by believers after every demolition in Islamic invasions.

The Iranian monarchy is an ancient Hindu institution tracing its origin like all Kshatriyas to the Sun or the fire. Even the present ruling house of the Pehlavees got its name from an Indian Kshatriya clan. The name Pehlavee is found in the Ramayana in the story of Vishwamitra wanting to drive away Vashishtha's cow by force. In her distress the celestial cow moans for succour and the first Kshatriya clan that emerged out of her body was the Pehlavee. That name is also found in the Mahabharata. Their emblem—the lion and the rising sun is also Indian inasmuch as the same emblem is found engraved inside the so-called tomb of Tamerlain in Samarkand and is referred to by its Sanskrit name SOOR-SADUL—i.e. SOORYA-SHARDUL. The name is so alien to modern Islamic tradition that the Russian guides who tell the visitors that the drawing is known as Soor-Sadul confess their ignorance of its meaning. But to an Indian the meaning is clear.

The royal emblem of a lion holding a sword in its right fore Iranian paw is Indian and Vedic in origin since it is also seen nearer home on the Ceylonese royal standard.

History also records that during the early Islamic invasions the Iranian royal family and the people were thinking of evacuating to India for safety. The people—known as the Parsees—actually came away to India. The royal family could not. Their plumping for India of all countries shows that they regard themselves as belonging to the Indian cultural and religious fold—chanters of Vedic hymns, worshippers of the fire and Hindu gods and observers of Hindu rituals.

All this evidence is clear proof that the Pauranic references to digvijayas—i.e. worldwide conquests by Indian Kshatriyas are no myths but real history. Unfortunately those chapters of Indian conquests in West Asia have been missing and are consequently completely forgotten. They ought to find their place in current historical texts.

One other very important clue is provided by the recurrence of the Sanskrit suffix 'Sthan' to designate West Asian regions. Thus we have Afghanisthan' Baluchisthan, Pakhtoonisthan, Kafirsthan, Gharuchisthan, Zabulisthan, Kurdisthan, Turkisthan, (modern Turkey), Arvasthan (modern Arabia) and a host of other 'Sthan.' In addition we have already observed that Iran, Balkh and Iraq are Sanskrit names. Similarly Oxus river and and Oxania derive from the ancient Sanskrit name of the region 'Ashwak.'

In order to judge the strength of this evidence of Indian rule over those regions we may take a contemporary instance. In our own times we find words like Greenland, Iceland, England, Basutoland, Buchanaland, Somaliland—given to different regions. These names have struck root in history because the English speaking people ruled a large part of the world. If, say, 5000 years hence when other historical clues become indistinct or are lost, the recurrence and prevalence of the term land could justifiably enable a future historian to conclude that the English race ruled a large part of the world. Similarly the prevalence and recurrence of the word 'Sthan' should lead to the conclusion that Sanskrit people ruled over those regions.

29

THE FOREHEAD MARKS OF THE HINDUS

The ancient custom among orthodox Hindus, to display colour or ash designs on their foreheads is intriguing to strangers.

This practice has probably no parallel in any other people. Though the designs, varying from a small, thick circle to lines, arcs or alphabetical patterns, may appear odd to unaccustomed eyes they have a very deep meaning and significance.

In the process of interpreting these marks many wrong and misleading theories have been propounded. The meaning and importance of the forehead marks have been lost now probably even on the persons who wear them, and they would be hard put to give the rationale of their practice to the uninitiated.

Forehead marks are worn both by men and women among the Hindus but with different reasons and importance.

While the designs on men's foreheads may vary greatly in shapes and patterns a small scarlet circular dot, about the size of a pencil butt, in the centre of the forehead, is worn by an overwhelming number of Hindu women.

Though the Hindu male can now afford to be lax about his forehead mark, women, by and large, still cling to it rather tenderly and devotedly. That red vermilion dot on a woman,s forehead denotes that she is either a virgin or if married has her husband living. To Hindu women marital bliss is the highest kind of happiness. Even the idea or casual talk about her husband's death before her own is unbearable to her. It is because of this notion, rooted in her mind from immemorial

antiquity, that she is so fervently regardful and mindful of the vermilion mark on her forehead. The absence of the mark is an unmistakable social sign of widowhood and a consequential loss of social status and esteem. Her life then drags along like a cart with one of its wheels lost.

Some women prefer to display a vertical or horizontal vermilion line on their forehead instead of the dot. Very rarely some have a cross design with or without dots at each angle. But these are exceptions. At times a vermilion powder dash is added to the hair-do at the parting in the centre of the scalp. But in all cases the vermilion is indicative of the happy state of wedlock or pre-wedlock.

This special significance of the vermilion mark on women is endorsed and emphasized over and over again in Hindu society. That is to say a custom exists that when a virgin or a married woman (with husband living) goes visiting friends or relatives, before she leaves, the hostess must take a pinch of vermilion and turmeric powder and apply it on the red dot already prominent on the visiting woman's forehead. This is a must and any failure to observe the custom causes a bilateral heart-wrench protending ill. Turmeric and vermilion are twin powders used in all Indian religious ceremonies.

Unlike that of the women the mark on the forehead of the Hindu male has no marital significance. It has nothing to do with his having or not having a spouse. But all the same it serves another important purpose.

The forehead mark on men is either of sandalwood paste, saffron or ashes but rarely of turmeric or vermilion though these are not entirely ruled out.

Marks shaped like the letter 'U' in the centre of the forehead are a part of the make up of Lord Vishnu, and are worn by his devotees. Those worn horizontally like three ellipses or just straight lines connote followers of Shiva. But the bitterness or hostility that is associated between the two as antagonistic sects

is limited to only a fanatic minority. The two marks were never intended to denote any hard and fast sectarian divisions. One could with facility and equanimity wear the horizontal mark one day and change to the 'U' mark the next day. There is no taboo. In fact Hinduism recognizes God as but one. God's different manifestations are but representations of the different forms and moods of divinity. Just as one individual is at once a father, brother, son, employer and employee even so God is creator, protector, judge, rewarder, punisher and destroyer. The apparent proliferation of Hindu deities may be misleading to non-Hindus but to a Hindu they are all but different manifestations of a single divinity. This may be best illustrated by taking a look at the trinity of Brahma, Vishnu and Mahesh. The three faces are identical. They together form one entity. Any animosity, therefore, between Shaivaites and Vaishnavites is a latter day growth confined to microscopic groups in out-of-the way places. All deities co-exist in the Hindu pantheon and it is left to the individual's choice to pray or not to pray to any deity he likes, whether a female goddess or a male God proper or any of the planets or Lord Rama's herculian aide the Mighty Hanuman or all of them together. In Hindu temples they not only co-exist but are regarded as supplements forming and representing a divine whole. Each icon represents the whole of divinity.

There is historical proof for this. An inscription of King Paramardi Dev of 1155 A.D., now in the Lucknow Museum refers to the King having installed an image of Lord Vishnu in his own palace and simultaneously built a crystal-white temple of Lord Shiva in or near Agra.

The whole idea of Hindu men wearing forehead marks was to endorse and display a certificate, stamp or seal of the fulfilment of the obligations of personal hygiene for the day. That is to say, the mark loudly proclaimed to all fellow beings, that he had taken the early morning purificatory bath, had prayed, had taken physical yogic exercise and, by that token, was now fully qualified physically and psychologically to go about his

normal, honest round of duties—that he was fit to move about in society and associate with his fellow beings and go about his diurnal routine.

The pattern of the mark was of no significance. The individual design was just a matter of taste, choice, family preference or tradition. At times a man who had no particular preference or precedent to fall back upon copied the marks he liked most on the foreheads of the deities he visited.

That the orthodox Hindu was a stickler for physical and mental hygiene and a believer in detached dedication to duty, may be judged from other practices. For instance the orthodox Hindu slings his holy thread over his ear during ablutions. That is a signal hoisted to serve as a warning both to the person himself and others dealing with him that he is in an unclean state. He would haul down the slung thread only after a good wash. Free India's first President the late Dr. Rajendra Prasad, an orthodox Hindu, while on his death bed, had instinctively turned and asked a bedside friend to help sling the holy thread over the ear. That showed that as an orthodox Hindu he was conscious of his body nearing death. Since death results from disease and a dead body decays the holy thread on the ear served to enter a caveat to all concerned, and amounted to a voluntary quarantine imposed by each one on himself as a precaution for social hygiene.

Similarly whenever there is a death in any home the deceased's relations have to observe a self-imposed and a socially-enforced period of untouchability varying from 24 hours to 10 days depending on the proximity of their relationship to the deceased, because of the presumption that the nearer the relation the closer must he or she have been in nursing the deceased who must have been suffering from some fell disease. Physical intimacy in nursing the deceased must inevitably lead to the possibility of biological infection. And, therefore, Hindu society made it obligatory on bereaved people to observe voluntary seclusion for a few days until the infection, if any, would

have had a natural end. Similar seclusion was enjoined after every child-birth also for all the near relations because deliveries which are highly infectious—used to be conducted at home (and not in hospitals) by orthodox Hindus.

The male members of the deceased's family were also required to shave their heads and faces clean. Those escorting a dead body to the cremation ground were not allowed to enter the threshold of their homes until they took a bath outside and washed their clothes. Such meticulous notions of personal and social hygiene of the ancient Hindus are unparalleled anywhere in the world.

In an orthodox Hindu kitchen males associated with cooking were invariably clean shaven even over their heads.

Cooking meals or taking meals was not permitted before bath. Entry into the kitchen or the dining room was only with a holy attire consisting of a coloured silken dhoti 'topless' for males and entire silken attire—saree and blouse—for women. So strict were the regulations of hygienic 'quarantining' in anything connected with cooking and dining that even if a child needed some urgent help the woman either did not touch him or if she touched him she could resume her cooking or dining only after another bath and donning a new set of 'holy' (hygienic) attire.

That the Hindus carried their ideas of day-to-day purity to the very meticulous standards of modern surgery may be noticed from the mouth-bands worn by some Jain (Hindu) monks even in our own day.

That the forehead mark was a part of that general hygiene strictly observed in Hindu domestic and social life may be illustrated by mentioning two characteristics. No one who had not had a bath and prayer ever wore the forehead mark. Thus if a patient didn't take a bath he never wore the mark for the day.

On gala occasions when marriage or other mass feasts start, with diners squatting on wooden boards having rows of leaf-plates before them, the host accompanied by a helper goes round stamping the saffron and sandal mark on each guest's forehead to indicate that the guest is clean i.e. he has taken a bath and wears the prescribed hygienic attire. The helper usually carries a silver pot containing the saffron and sandal paste dissolved in water. The host or someone representing him carries a delicate double silver chain. He dips the silver chain in the pot and stamps the liquid lines (horizontal or vertical) on the guest's forehead proceeding from diner to diner. Meals begin only after this purity certification ritual, among others, ends.

Here it may be reiterated that the horizontal or vertical wearing of the mark did not constitute any irrevocable or inimical sectarianism as is sometimes improperly believed. This is further illustrated by the name 'Harihar' meaning both Lord Vishnu and Shiva combined. This name is common in India. Like sects castes were also freely convertible. This may best be proved by citing Lord Krishna's own ruling in the Bhagwat Geeta. He says :

"(Humanity) I classify in four categories
As per their doings and propensities."

It may be noted that there is no reference in the above stanza to any hereditary acquisition of caste.

Sects and castes got frozen only when India had to pass through a horrid 1000-year-long period of Muslim invasions and atrocities. Before that they were interchangeable. Sects could be freely changed according to one's own liking. As for caste that was a social categorization based on strict qualifying tests. All those whose character and habits were unknown began from the lowest i.e. the Shoodra stage. Those who were amenable to physical and mental purity but could not lift themselves up from the humdrum of the ordinary householder's life

belonged to the Vaishya stage. Those who were ready further to gain mastery in warcraft and administration and were also ready to fight and suffer for the country were the Kshatriyas. The Brahmins were those who having attained mastery in the duties and skills of all the three earlier categories, were yet ready to lead a life of austerity and renunciation, non-possession of any property, maintaining a mental equilibrium under the most trying circumstances and rendering only free service in medical help, teaching, administration and social welfare. One could rise to each successive class by passing the necessary social tests. The higher the person rose the greater was his dedication, renunciation, self-immolation and purity of mind and deed. This is just the opposite of modern values and norms where the higher the education the higher and more prohibitive his remuneration becomes. He becomes a virtual parasite. The Hindus on the other hand expected greater altruism, immolation and dedication from the more enlightened in proportion to their social elevation. It was, therefore, that a mere adverse opinion from a preceptor was enough for the mightiest ruler to abdicate without murmur or question. Such was the very acme of mental (and physical) purity that the ancient Hindu way of life had meticulously and laboriously evolved for the good of the state and the salvation of the individual.

30

VEDIC TERMINOLOGY IN EUROPEAN LANGUAGES

Early in the 16th century when European travellers began arriving in India in sizeable numbers they noticed there a way of life and thought which was unfamiliar and which they termed as oriental.

The founts of that culture were the Vedas, Upanishads, the Puranas, Ramayan and Mahabharat.

But actually Europe and other continents and regions too had identical civilization until 3800 B.C.

At about that time came the Mahabharata War. The colossal biological and nuclear devastation of that war caused a complete breakdown of the Vedic social, educational and administrative system. Thereafter Europe, West Asia, Africa and other regions and islands sported broken bits of that erstwhile universal, uniform Vedic culture. Those breakaway cults were known as Essense, Samaritans, Stoics, Saducceans, Malencians, Chrisnians and followers of Isis, Ossiris etc. etc.

Later came Christianity and Islam which through terror and torture weaned away large masses of people even from those broken cults of their ancestral Vedic Culture. So what is currently distinguished as Oriental culture was in fact full-fledged universal culture until about 3800 B.C. The imposition of Christian and Muslim dogma, compelled Europeans and Muslims to completely forget their Vedic past.

Hereunder are quoted some extracts from an article which gives one a general idea of the evidence that still exists of the pre-Christian Vedic past of various regions.

The November 1987 issue of the Astrological Magazine (editor B.V. Raman, Seshadrepuram, Bangalore-20, India) carried an article titled **Vedic Studies in the West-Historical Evidence**. In that the writer S.Y. Narayana Moorthy, stated inter alia "Veda Vyasa, the author and compiler of the 18 Maha Puranas was most reverentially known to all intellectuals of the world until the time of Aristotle, who referred to him with a corrupted pronunciation as Bias...Even in recent times Voltaire and some other researchers... referred to Vyasa's views mentioning his name as Bias.

On thorough investigation into the histories, ancient cultures, literatures and languages of different parts of the world you will come to know that—

(1) Everywhere in the world, Vedic culture and Sanskrit implying different Shastras, Puranas, Ramayana, Mahabharat Bhagavata etc. were prevalent before the advent and expansion of Buddhism from the 6th to 1st century B C'

(2) out of 1131 branches of the Vedas, only 10 are available in India and Nepal ... the remaining 1121 spread all over the world are found in ancient literatures of different lands.

(3) The Vedas and 18 Puranas alone formed the base of ancient literatures of the world.

(4) Only translations and adaptations have remained in the West and the for East...leaving only stray references to the original works and their authors.

"Pythogoras, Socrates, Plato and Aristotle are four names that are generally known to most educated people of the modern world...what was the actual source of their knowledge...the researches of Garbe and Urwick show that Greek thought was profoundly influenced by the Vedic and Upanishadic wisdom... Hindu Brahmins were present in Persia and Asia Minor...Greeks used to visit these regions and could drink at the fount of Indian wisdom becoming disciples of those learned Brahmins...(According to) Eusobius Brahmins used to visit Athens about the time

of Socrates. Plato the father of much of Western thought and and learning...visited some parts of Asia and India.

"Voltaire...says that the earliest Greeks went to the banks of the Ganges in search of knowledge. Hopkins states that Plato is full of Sankhya thought.

"Urwick says that almost all of what Plato said in the **Republic** is only a restatement of Hindu ideas. Schroder believes that India is certainly the birth place of Pythogorean ideas while William Jones was the first to point out the similarity between Pythogorean and Sankhya thought.

"Dr. Berlzhiener says, to the Vedic Aryans, the central philosophic conception of organised nature was 'Rita' which includes natural and human order. A closely related concept was Dham derivate of Dharma. While the Greeks emphasize the creative energy made of Dham, the Romans through the Greeks derived their conception of Raum, Ratio naturals, Ratio 'Rita'.

"The Greeks and Romans believed in ancestor worship. Similarly the worship of the fire was known to the Greeks and Romans.

"Mackenzie says that the religion of Great Britain before Christianity was Buddhism...this evidently shows that the religion of the Britons...prior to Buddhism was nothing (but) Vedic.

"Prinsep says, the Buddhists of the West accepting Christianity...at once introduced the rites and observances which for centuries had already been in India.

"Dean Inge commenting on the teachings of Christian missionaries such as Plotinus, Claiment, Gregory, Augustine and the like says that they are the ancient religion of the Brahmins masquerading in the clothes borrowed from the Jewish, Gnostic, Manichaean and New Platonic allegories.

"Humbolt says that Hindu customs and manners prevailed in America when the Europeans first founded colonies there.

William Jones points out that the biggest temple of Mexico houses an image of Siva...museums throughout South American countries have several figurenes of Siva and Ganesh...the poetry of Peru bears the imprint of Ramayana and Mahabharata.

"Miles Poindexter says that the hymns of Inca rulers of Peru remind us of the simple Vedic prayers of our Aryan ancestors. The caste system of the Inca rulers was rigid and very similiar to that of Arya Brahmins.

"Syrian author Zenob says 'the worship of Hindu God Krishna was present in America in the 2nd and 3rd centuries before Christ. Temples dedicated to Krishna and containing large images existed near the lake 'Van'. In the 4th century A.D. there were in America about 5000 followers of Bhagavata religion whose deity was Krishna.'

"According to Sir Henry Maine the Old Braham laws of Ireland are Aryan. The Aswamedha sacrifice of Vedic culture survived till the 12th century in Ireland.

"Clear proof that the Arabs closely followed the Vedas can be found in the fact that the very first verse recited by every Muslim in his prayers is a verbatim translation of the Yajurvedic mantra 'Agne Naya Supatha Raye Asmaan... Koran itself is the corrupted form of the Sanskrit word Karana meaning Veda itself... Muslim mythology (says) that there were four boxes of knowledge and Allah took some sentences out of them and put them in the mouth of the prophet.

"Recently a sun temple was found near the Baku oil fields and on the walls of the temple the sacred Gayatri mantra is written in Devanagri script. The Siberians still retain and follow only Ayurveda. They preserve still the several Ayurvedic texts illustrated with drawings of herbs. Lithuania still observes many rites and customs of the ancient Vedic cult.

The striking similarity between the central story of the Yehuist sections of the Penta Touch (Panch Devas i. e. five

gods) Zoshuva and Samuel and that of the Mahabharat has led some scholars to believe that the Semites of Zudea were deeply influenced by the Aryans of India.

Regarding the Chinese language Rev. Joseph Edkins says that Hindus prepared the model of the Chinese first letters during 3rd to 6th century A.D. arranged them under heads of 36 consonants as in Sanskrit and instructed the Chinese people in the manner of right pronunciation with regard to the scientific basis of the sound.

"Korea was a centre of Sanskrit studies and abounded in Hindu temples of which the Siva temple is an example. According to King Taro Naga Saura, Japan's oldest Shinto scholar Japan's oldest religion was Brahmankoy, i.e. Brahminism.

"Malaysia's ancient name was Vanga...because of its abundance of tin, known in Sanskrit as Vanga.

"Regarding the culture of the Philippines Salleby says that the head gods of the Hindu Triad and the earliest Vedic gods had the foremost place in the minds and devotion of hill tribes of Lusson and Mindanao... when the Philippines drafted its constitution it placed the statue of Manu in the assembly hall with the inscription at the base as 'the first, the greatest and the wisest law giver of mankind.'

"On the culture of Polynesian Islands, Craghil Mardy says that the old Polynesian culture traits have been derived from Brahminical civilisation.

"The aboriginal people of Australia followed Sanskrit and Vedic culture. The Bunylp the fabulous animal is a corruption of the Sanskrit term Vana Vrishabha. Likewise bonzer meaning a stroke of luck is Punyar i.e. Punya. Bilabong meaning 'back waters' is 'Velabhanga'. Boomerang is from Sanskrit Vyomaranga."

All such facts need to be included in standard uniform world history books by agencies such as the UNESCO to

inform the people of the world of their basic Sanskrit Vedic unity.

Wrong history leads to wrong governmental policies as happens in India, for instance, where the persisting notion that Taj Mahal and other stupendous historic buildings were built by Muslims leads the people to wrongly believe in a Muslim contribution to India. Such mistaken beliefs make nonsense of the universal historical truth that an invader is an enemy who comes to destroy. Muslim invasions ruined India every way even to the extent of making convert Hindus hate their mother-land India by imagining themselves to be the progeny of alien Muslim invaders.

Similarly European Christians have been wrong in dubbing the Vedic culture in India as merely Oriental. The universality of that culture in pre-Christian times has been obliterated from public memory by Christian and Muslim vandalism and hostility.

An important proof of the erstwhile universality of that culture is the Vedic terminology which has got imbedded in European languages and possibly in all other languages too.

And yet lexicographers of all European languages (and of course of others too) have completely missed the Vedic roots of their terminology. This shows how ignorance of true history affects philology too. Therefore we would like to impress upon all dictionary makers to re-draft and re-compile their dictionaries on the basis of our finding that humanity was heir to Vedic culture and Sanskrit language from the beginning of time upto about 3800 BC in an unbroken universal tradition.

One very graphic proof of the universality of Vedic culture in ancient times was the worship of Lord Shiva in all regions. Consequently a number of words in all languages are derived from Shiva also known as Shankar, Sadashiv, Bhole Shambho etc.

Why should Shiva be worshipped throughout the pre-Christian world as the Father God ? The answer is found in the epic Mahabharat (1-1-19) which while describing the start of the creation thus—

निष्प्रभेऽस्मिन् निरालोके सर्वतस्तमसावृते ।
बृहदंडमभूदेकं प्रजानां बीजमव्ययम् ॥

It means that in a state of dark stillness a divine egg made its appearance as the mainstay of all creation. Shivlinga is a symbol of that divine egg which is the repositary of all creation. Consequently Shiva alias Tryambakesh has been universally regarded as the Father God. His worship was prevalent through-out the ancient world. Tryambakesh signifies the Lord having three eyes. The third eye is in the middle of the forehead. European legends of Cyclops arise from ancient Shiva wor-ship.

Since Shiv represents the divine egg in which all creation is enclosed, if that trembles or is withdrawn all creation crumbles, Therefore Shiv also became a symbol of death and destruction. Consequently Shiva was regarded as a War God. Whenever ancient armies made war Shiv figured in their war cry. They shouted "Tryambak, ...Tryambakesh, Har Har Mahadev, ... Jai Ekalinga Ji ki or Sat Shri Akaal" etc. Therefore at the end of the conflict Shiva was invoked both in treaties and in victory processions.

That is how we get the words concordat and concordium. Since the letter 'C' is pronounced in English sometimes as 'S' (as in 'Civil') and sometimes as 'K' (as in 'cut') those words should be spelled as Sonkardat and Soncordium. 'Sankardat' alias 'Sankar-datta' is a Sanskrit term meaning given by 'Sankar alias Lord Shiv. Likewise Soncordium alias Sankardevam means 'to God Shiv.'

The parties to the conflict used to assemble in a Shiv temple at the end of hostilities to sign a treaty and swear to abide by it in the name of Sankar al[illegible] Lord Shiv. Hence the agreement

came to be called Sankardatt alias Concordat or Sankardevam Concordium. This is borne out by the clay tablets recording the treaty of Hittites and Mittanis in the pre-Christian era.

The name Canterbury is a corruption of Sankerpury i.e. a township built around a Sankar (alias Shiv) temple.

The Greek deity Bacchus was Lord Shiv alias Sankar alias Tryambakesh The last syllable of that name gained currency as Bacchus. Its priest, priestess or votary came to be known as Bacchante.

Roman armies organizing a victory parade used to place a Shivling or image of Lord Shiv on a chariot and march behind it shouting the name "Tryambak... Tryambak" (i.e. the one with three eyes) that is the origin of the modern word 'triumph'.

Temples of Tryambakesh (Lord Shiv) used to mark the boundary of a town, district, region or country. Consequently a temple of Tryambakesh signified the end or the limit. The modern word Terminus is a corruption of the Sanskrit term Tryambakesh.

The word icon too is Sanskrit. Isan, yet another name of Lord Shiv is spelled as icon. This shows that idols i.e. icons of Lord Shiv were worshipped all over pre-Christian Europe.

A priest is known in Sanskrit as Bhat alias bhot. The European word abbot is obviously the Sanskrit word Bhat.

In Vedic lore Diti is a Mother Goddess. The European word 'Deity' is a variation of the name Diti.

Divinity is a compound Sanskrit word 'Deva-nity' i.e. the way of life of the Gods. Christian tradition has been conferring the title 'Doctor of Divinity' on those who undertake ecclesiasti-cal studies. There the word Divinity is the Sanskrit word Deva-Nity.

The European word 'prayer' is a broken bit of the Sanskrit word prayerthana.

The European word priest is the Sanskrit word 'purohit' because 's' and 'h' are interchangeable. For instance the word semi-sphere is spelled as hemisphere. Therefore Sanskrit Purohit came to be pronounced as purosit alias priest.

Likewise the Sanskrit word Brahmachari is being pronounced in Europe as bachelor retaining the main consonants 'b...ch...r' in that order.

Vatican is the Sanskrit word Vatica signifying an hermitage. Rama and Ravenna in Italy are named after Rama and Ravan respectively.

Vienna was known as Vindoban alias Vrindavan the township of Lord Krishna.

Towns in England all bear Sanskrit names. For instance Charlcote, Heathcote and Kingscote have their parallels in India's Akkalkot, Bagalkot, Siddhakot, Amarkot, Lohakot.

In Vedic parlance music is known as Sangeet. It is that word which has led to the English words sing song and singing The Sanskrit word lalit has led to the English adjective 'lilting' (music).

The cranium is known in Sanskrit as Kapaal. That has led to terms such as (hydro) cephalus and encephalitis. There the letter 'c' was originally pronounced as 'k'.

The term 'heart' is the Sanskrit word 'hrut'. Mouth in Sanskrit is Mukh. Nose is Naas. Name is naam.

The Sanskrit term for a book is Pustak. In the upheavals of history the letters 'sta' dropped out. The remaining truncated word 'puk' continues in English as 'book' alias buk. This indicates the inter-changeability of 'p' and 'b' sounds between English and Sanskrit.

The English term 'nautical' is 'naukika' in Sanskrit. Likewise Sanskrit 'Nayak' is 'knight' in English. If the last letter 't' is

replaced by the first (silent) letter 'k' the word will be nighk which is identical with the original Sanskrit word 'Nayak'.

The name Constantine is the Sanskrit compound Kams daityan (Cons-tantine) the legendary king Kams of the Daitya clan who conspired to kill Krishna.

The term Daitya has led to the term Titus alias Titan as 'dent' is synonymous with 'tooth' indicating the initial 'd' being sometimes pronounced as 't'.

Chapters of the Sanskrit Ramayana are known as (Cand alias) Kand. Correspondingly chapters of epic poems in English (such as Milton's Paradise Lost) are known as 'Canto'. There again we see how the 't' and 'd' sounds get interchanged. Incidentally that word 'Canto' alias 'Cand' proves that Ramayana was equally revered and popular in Europe as in India. A more direct proof is that legends of Richard the Lion-heart surviving in European literature are actually Ramayanic events mixed up with Crusadic accounts.

I believe these are enough pointers, in addition to what has been said in other chapters of this book, to convince the reader that from the beginning of creation upto the imposition of Christianity and Islam Vedic culture and Sanskrit language permeated the world.

A world Vedic Heritage University needs to be founded to unite a divided warring humanity by enlightening it about its primordial, universal divine Vedic cultural inheritance.

Even so-called scholars of philosophy, history, archaeology etc. would derive great new knowledge from courses conducted at that university because most of them are totally ignorant of the Vedic, Sanskrit heritage of the world from the start of humanity.

For instance scholars who compile dictionaries of various languages are generally unaware of the Vedic, Sanskrit source of all languages and culture.

We have given some examples above of words in European languages which originate in Vedic culture and Sanskrit language. Yet probably no European language dictionary is even aware of those origins. The same will be the case more or less with Iranian, Arabic, Swahili, Hebrew, Latin, Greek, Aramaic and such other dictionaries.

Therefore it should be the most urgent concern of scholars of all disciplines to set up a World Vedic Heritage University.

31

RAMA AND KRISHNA WERE UNIVERSAL GODS

It is commonly believed these days that Rama and Krishna, who figure in the epics Ramayan and Mahabharat respectively, are deities of India and Hindus alone. That is not true. Before large masses of people were forced to turn Christians and Muslims the whole of humanity prayed to Rama and Krishna. Consequently the Sanskrit epics Ramayan and Mahabharat were adored read and recited by the forefathers of all those who are Christians and Muslims. This can be gathered from the evidence that still lies scattered around the world even today.

In Sanskrit the root 'Rama' signifies engrossment alias enchantment. It figures in that very sense in English too in words like 'roaming', 'panorama' and 'cinerama'.

The city of Rome (pronounced as 'Roma' in Italy) is named after Rama. The Sanskrit letter 'A' changes to 'O' in European pronunciation. As for instance 'Nasa' of Sanskrit is spelled as 'Nose' in English. Likewise the Sanskrit term Papha i.e. absolver from sin is spelled as Pope. Consequently Rama was spelled as Rome. Therefore the terms Roman empire and Roman people signify respectively the empire of Rama and people of Rama.

An additional proof is that the date of the founding of Rome remains firmly rooted in the memory of Italians as 21st April 753 B.C. Which is very unique since perhaps no other city of the ancient world is so very exact about its founding date. Why and how then Rome alone remembers the exact date of its founding? That is because the date of Ramanavami (i. e. Rama's birthday celebration) in 753 B.C. was April 21.

Further proof is had in the tradition that the ground for founding the city of Rome was broken by a yoke pulled by a cow and a bullock. That is also a sacred Vedic custom. Shivaji the great had participated in a similar ceremony when during his childhood he assumed charge in Punay city as the titular head of his jagir (fief).

Yet another proof is that another Italian city, Ravenna is named after Ravan, the great adversary of Rama. Since Rama and Ravan were enemies of each other Rome and Ravenna are situated diametrically opposite to each other, one on the western coast and the other on the eastern coast of Italy.

The city of Milano gets its name from the famous meeting between Rama and his younger brother Bharat. The Sanskrit word 'Milano' signifies meeting. The meeting of two brothers in the forest after the banishment of Rama from his palace forms a very important episode which is invariably highlighted in stage performances of the Ramayan.

From this we conclude that Milano is the site of ancient Ramleela (drama or ballet) performances in Italy in which the Rama-Bharat episode thrilled the audience most.

This should not be interpreted to mean however that Rama was born in Italy or that he lived in Italy. According to the Vedic almanac Ramayan is a history of Treta era i.e. about a million years ancient. The political geography of those times was quite different. Moreover Rama is known as the 'Lord of three worlds. Consequently Rama became the conqueror-sovereign of not only our globe but perhaps of two other planets too. As a sovereign of the world his capital may have been Ayodhya in India but down the ages people around the world took pride in naming their children, their soverigns, their towns temples, rivers, forts, homes and other places after Rama. As a sovereign who owned aeroplanes Rama had occasions to travel all over the world. All regions liked to cherish his memory. That is how Rome is named after Rama.

The capital of the West Bank of the Jordan river is named by local Arabs as Ramallah i.e. Rama the God.

Turkey has also a lake known as Ramsar which is a Sanskrit word signifying a Rama Lake.

One Muslim month is dedicated to meditate on divinity of Rama as is clear from its name Ramadan alias Ramzan. Rama dhyan in Sanskrit means meditating on Rama. Even the other pronunciation Ramayan is a corruption of the word Rama-dhyan as may be seen from the Chinese and Japanese pronouncing Dhyan-Buddhism as Zen-Buddhism.

Ancient Egyptian Pharoah sovereigns were named Ramesis I, Ramesis II etc. because Rama had been univarsally regarded as an ideal ruler. The term Ramrajya is synonymous with an ideal administration. Rama-isus means Rama the God.

The term Ram-baan signifies the arrow of Rama never missing its target.

Rulers of Siam and Chitral (on the northern border of Pakistan) also style themselves as Rama.

Egypt (currently spelled as Egypt) is the Sanskrit term Ajapati signifying Rama 'as the illustrious scion of the clan of Aja since Aja was the grand father of Rama.

Mohammed while meditating on Rama in the month of Ramazan conceived of the Koran. Muslims also bear names such as Behram on the pattern of the Hindu name Abhiram.

European envoys wear a tailcoat (and top hat) as formal diplomatic attire because Hanuman the envoy of Rama (the ideal monarch wore a tailcoat.

Truncated, distorted, adulterated editions of Ramayan still survive in the literature of all people. In Europe they are known mostly as legends of Richard the Lion-hearted. Later Christian writers sometimes inadvertantly and sometimes deliberately confounded those legends with the accounts of Richard the king of England who participated in the Crusades.

Why would countries like France and Germany sing the praises of the English King Richards when their own princes also fought in the Crusades ? European histories seem to have ignored such points.

The very fact that German legends too speak of a Lionheart French literature too sings the glory of a Lionheart (Coeur De Leon) and English literature too recalls the exploits of Richard the Lion-hearted indicates that they all remember and revere the memory of Ramachandra alias Rama the pre-Christian universal legendary hero. In German literature Rama is remembered as Lowen-hurz.

Such a one is Rama the hero of the Sanskrit epic Ramayan. Even in India the name Ramasimha i.e. Rama the Lion is very common. From this it is apparent that the European name Richard is a corruption of Rama's full name Ramachandra.

The Bibliotheque Nationale (the National Library) of France in Paris has numerous editions of the legend of Richard the Lion-heart in French, Latin, German, English and a number of other languages. The older the edition the greater will be its content of the Ramayanic story. In later editions the story of the Ramayana became progressively diluted, distorted and adulterated. My book, World Vedic Heritage, cites extracts from some of those European versions to prove that they are nothing but the story of the Ramayan.

Besides there are other works in European literatures based on different Ramayanic episodes. For instance a 13th century German poet Konrad of Wurzburg has composed a poem titled Tournei of Nantheiz which obviously recounts the contest

at Janak's court, of stringing the bow to win the hand of Seeta. Yet the names of the characters being different none in Europe has ever realized that it is a Ramayanic episode cleverly camouflaged by European Christian writers.

Christianity has thus played a very sinister role, like Islam, in concealing its Vedic roots. A very extensive and thorough research effort is called for to bring to light the whole panorama of Europe's pre-Christian Vedic past.

Belgium has a township known as Rama's temple. The British Isles have locations known as Ramston and Ramsgate. In Ireland is a mansion known as Ramsfort. Personal names such as Ramsey Mcdonald and Sir Winston Ramsay are a kin to the Indian name Ramsahay.

The English word 'Ramrod' derives from stumps of huge trees used as rods by Rama's troopers to break open the gates of Lanka.

This brief survey should give the reader a glimpse of the impress that the million-year ancient Ramayan has left on human culture.

Let us now turn to the other Sanskrit epic, the Mahabharat. The Vedic incarnation Lord Krishna figures in that epic from time to time. The Mahabharat treats mainly of the internecine rivalries of the Kuru clan around 3813 B.C. That led to a world war because the Kurus were world sovereigns. The use of biological and nuclear missiles resulted in enormous destruction and a total breakdown of the Vedic administration, Sanskrit education and Vedic social system. As a result the Vedic pantheon was broken into different cults calling themselves, Stoics, Samaritans, Essense, Malencians, Saduceeans, Chrisnians etc. An alternative mal-pronunciation of Chrisnians was Christians.

So all those who call themselves Christian are in fact followers of Lord Chrisn. It was a faction of that Krishna cult led by hotheads such as Peter and Paul who, at first conducting

discourses on Chrisn-nity as embodied in the Bhagawad Geeta, gradually broke away from it being consumed by a blinding, passion for wealth, power and leadership, to establish a separate group and called it Christianity.

Consequently the hero Jesus Christ they invented was nothing but an alternative regional contemporary pronunciation of the Vedic incarnation iesus Chrisn. Even the imaginary birth story of Jesus Christ is almost a carbon copy of the story of Chrisna's birth.

Upto about 312 A. D. Christian groups comprised only a handful of persons in Rome, Corinth and Jerusalem. When around 312 A.D. emperor Constantine of Rome enrolled as a member of the Christian group Christianity was ruthlessly forced down the throats of all Europeans with Roman batons. So European countries who deem themselves to be politically free seem to be blissfully unaware of their total slavery to the Christian dogma as countries from Afghanistan to Algeria though politically free have been psychologically chained to the Islamic dogma by the force of Arab arms.

If took nearly 700 years to force all Europeans to turn Christians. During those seven centuries. The name of the Vedic incarnation (Krishna) Chrisna was subtly camouflaged as Christ and Chrisn idols were substituted by images of an imaginary Christ.

Yet if careful research is made the name Chrisn will be found to survive still in Europe despite 1500 years of hostile Christian Vandalism.

For instance the biggest hotel in Amsterdam (Holland) is known as Krsnapolsky Hotel. Krsnapolsky means Krishna of Poland. That gives us the clue that Krishna has been a common male name in Poland. Naturally therefore it should have been common among all Europeans.

Christmas is Chrisnmas i. e. Chrisna-month celebration which all Europeans have been celebrating from about 3813 B.C.

when the Mahabharat war ended. It comes in December which corresponds to the Vedic month Margasheersh. And in His Bhagawad Geeta discourse Lord Chrisna identifies Margasheersh as his pet month. It is therefore that Margasheersh alias December is marked by the traditional Chrisnamas festivities culminating in the midnight celebration on December 25 to mark the universal sense of relief at the end of the dreadful Mahabharat war. The midnight hour was chosen for the culmination of the festivities because Lord Chrisn was born at the stroke of midnight. So there is nothing Christian in the Chrismas celebrations.

Orthodox Christian scholars ruefully admit that in the name of Chrismas so-called Christians continue to observe a Vedic festival. Their term for Vedic is Pagan which is a corruption of the word Bhagawan of Vedic terminology signifying God.

The city of Jerusalem is named after Lord Krishna. Its earlier spelling is Yeruisalayam. That is a corruption of the Sanskrit word Yeduislayam. Yedu-ish is a Sanskrit term signifying Lord Chrisna as the chief of the Yedu clan. Alayam in Sanskrit means abode. Therefore Yeduisalayam alias Yeruisalayam alias Jeruisalayam alias Jerusalem signifies the city of the Lord of the Yedu clan i.e. the city of Chrisn. Therefore Judaism is nothing but Yeduism and in contemporary politics Jerusalem rightfully belongs to the Jews and not to Arab Muslims who as iconoclasts are intolerant of Chrisn worship.

The name Israel is a truncated form of the Sanskrit word Iswar-alaya i.e. the Abode of God. Similarly Islam born in neighbouring Arabia is the Sanskrit word Is-alayam also meaning the Abode of God.

Muslims call their holy mosque precincts as 'Haram' which is a corrupt form of the Sanskrit term Hariyam i.e. the precincts of Hari alias Krishna. Their greeting of 'Salaam Walekum' is a mumbled muddled form of the Sanakrit—Isalayam Balakam meaning (in the name of) the child (deity) in the temple. That

greeting belongs to times when the Kaba used to have an icon of the child God Krishna consecrated in it and Arabs greeted one another in the name of that deity. The so-called Al Aqsa mosque used to be a temple of Lord Krishna since Aqshayya i.e. the 'Indestructible' is an attribute of Lord Krishna. The suffix Khan surviving in Muslim names originated as Kanh implying a follower of Kanha alias Krishna.

This brief survey should induce world scholars to look under neath the Christian and Islamic shrouds to discover the names of Rama and Chrisn and traces of Ramayan and Mahabharat all over the pre-Christian world.

32

THE MYTH OF JESUS CHRIST

European scholars enjoy a big reputation for a progressive outlook because of the big strides they have made in fields like medicine and physics.

But that should not blind us to the fact that in other fields such as history, culture and religion their conclusions must be subjected to the strictest scrutiny.

In an earlier chapter we have already discussed how Alexander Cunningham was appointed the first archaeological chief under the British Indian administration specificially to create the monstrous myth of Islamic architecture and transfer all Hindu architectural credit to a nil Muslim account. The result is that the world has been burdened with a formidable pile of literature singing the paeans of a non-existent Islamic alias Saracenic architecture. Muslims have only scribbled Koranic lettering on pre-Islamic buildings. The geometrical patterns decorating those buildings are all pre-Muslim. After all Islam is not even 1400 years old. And Islam took 600 to 700 year to acquire wealth and power enough to erect any buildings. All spectacular historic buildings from India to Arabia and Spain, ascribed to Muslims are pre-Muslim captured property.

Yet Western scholars blissfully unaware or unmindful of Cunningham's fraud continue to wax eloquent over a so-called Islamic architecture. For instance Harvard university's department of architecture has a so-called Programme of Islamic Architecture (whatever that may mean) munificently funded by a partisan Aga Khan. Truly it is said money makes the mare go and there goes the mare of Harvard holding hollow, mis-

leading seminars on subjects like Akbar as the founder of Fatehpur Sikri following the scent of the Aga Khan carrot.

An Australian university history department which mindlessly employed some Muslim professors from Aligarh were similarly taken for a ride by those Muslim professors. They persuaded the ignoramic Australians to sanction a tidy sum. The Australian professors were then nose-led by those Aligarh professors to Fatehpur Sikri. And together they brought out a nondescript book vaguely ascribing the founding of Fatehpur Sikri to Akbar.

Any genuine scholar would be ashamed of that book because it only repeated the vague traditional partisan Muslim bluffs ascribing the origin of Fatehpur Sikri to Akbar while deliberately avoiding to take cognizance of the evidence marshalled in my book titled Fatehpur Sikri is Hindu City published about ten years earlier under my pen name Hansraj Bhatia.

All readers must therefore be very cautious in accepting what Muslims write about Islam or Christians write about Christianity. Because with Islam and Christianity having been imposed with terror and torture Muslim and Christian souls are chained to their respective dogmas.

Therefore the voice of Christian and Muslim dissidents is drowned by hordes of fundamentalists.

So it is not generally known that in Europe hundreds of books have been written during the last 200 years questioning the existence of Jesus Christ.

The BBC London also televised two debates in 1986 A.D. on whether Jesus Christ is an imaginary prophet.

More and more European and American Christians are coming forward to admit that there never lived any person called Jesus Christ.

William Durant's 10-volume work titled The Story of Civilization gives a good summary of how more and more European scholars have come forward to question silently or openly the existenceof Jesus.

And yet William Durant himself paradoxically and mindlessly seems to believe in the Jesus story.

Another such author is an American Sinclair H. Lewis who in his several books on Jesus gives important clues which detract from the Jesus story and yet somehow he believes in a Jesus as a historical person. For instance Lewis tells us that the statue of a holy child used to be set up and worshipped even before Christ and that X'mas also used to be celebrated before Christ.

Thus European Christian intelligentsia seems to develop a split, schizophrenic personality when touching upon Jesus and the Christian dogma. Consciously Western scholars are unable to endorse or defend the mythical life of Jesus and the Christian dogma that goes with it. Therefore they prefer to remain 'unconscious' about it. They take Christianity to be a fashionable theological label not to be taken too seriously or proved too deeply. It is there that one comes across the hypocrisy of the average Christian mind.

The colossal vested interests that shelter under the Christian dogma from the Papacy in Rome to the Christian seminaries working in remote parts of the world entrapping aborigines in the Christian flock would all be reduced to rubble and the big Bible sales will grind to a halt. Therefore the Christ myth is being solicitously propped up by the average Westerner.

But any dispassionate observer can detect that the entire Jesus story is a concoction from beginning to end.

Take for instance the computation of B.C. and A.D. Jesus is supposed to have been born on the first day of 1 A.D. But as is well known Jesus's birthday is celebrated all over the world on the 25th of December. That means to say Jesus was

born either one week B. C. or 51 weeks A. D. depending on which January 1 one begins the count.

Is this not mathematical proof that no Jesus was ever born ! Because had he been really born the computation of A.D. should have begun from his actual birthday.

Look at another proof. Christians admit that Jesus was not born at the stroke of midnight. That means that even his birth time is unknown.

The third proof is that he was not born on December 25. Christians admit this. The traditional description says that Jesus was born when sheep were grazing in the fields. Scholars point out that on December 25 it is so cold in Bethlehem, Nazareth etc. that no sheep graze during that season and certainly not at midnight.

The fourth proof is that even the year of Jesus's birth is unknown. It is speculated that Jesus was born anywhere between 68 B.C. to 4 B.C.and nowhere near 1 A.D.

The fifth proof is that even the day of Jesus's birth is unknown namely whether he was born on a Monday or Tuesday or any other day of the week.

Jesus's birth place is also unknown. Some say it is Nazareth, while others assert that it is Bethlehem.

Jesus's home address is unknown. If he was so famous that thousands used to flock to him where did Jesus live ?

There is no original sketch, portrait or caricature of Jesus either. Two Western scholars Ernest Kissingerand Elizabeth Semor found to their great shock that Christ's portrait was fabricated from that of Alexander the Great or that of the pagan Sun God. And yet researchers like William Durant and Sinclair Lewis continue to cling to Christianity.

Even the philosophy of Christianity is all a curious medley. If Jesus was the son of God why was he so helpless as to be crucified on a trumped up charge ?

And how does the blood of such a person, spilled involuntarily redeem all the sins of generations to come ?

The innocent non-thinking multitudes who are led like dumb sheep to the Christian altar every Sunday may be excused their ignorance or dumb belief in Christian dogma but why should other enlightened scholars distinguishing themselves in various fields of learning also pay lip service to Christianity.

Can't they realize that all so-called early saints such as Peter and Paul and Januarius were all mercilessly done to death by the administration because they were terrorists who were inciting the people to revolt in the name of a baseless new trumped up faith ?

Luckily for persons like Peter and Paul Roman Emperor Constantine too joined their ranks around 312 A.D. to become the Prince of terrorists. He quickly decreed some bogus spots as places where the mythical Jesus was born, crucified and buried. That started Christianity on the high road to be imposed on the whole of Europe with imperial might.

Thus sincere students of history should be able to see how Jesus is a non-person and Christianity a non-religion.

Some conscientious individuals have renounced Christianity on ruminating over the details mentioned above. They have thereby set a shining example of how history can be of practical value in shaping one's life instead of being regarded as an empty pedantic subject.

33

DISGUSTING STATE OF WORLD HISTORY

We wish to alert all those who are interested in knowing the truth about human history from the day of the creation to our own that the history that is being taught all over the world, is full of unexplained gaps. For instance take some of the oldest countries such as Egypt or China. They begin their history only three to four thousand years ago blanking out millions of years of earlier history from the dawn of humanity.

Besides that abyssmal hiatus whatever history is being taught, say of the Greeks, Persians, Jews, Aryans, Etruscans, Romans, Christians or Muslims is all a medley of chauvinistic accounts pulling in different directions. They all form a confused jigshaw puzzle with many missing links. Even within Christianity itself besides the unhistoricity of Jesus even the beginnings of the Papacy in Rome or the Archibishopry in Canterbury (U.K.) are a big enigma. Such questions seem to have been deliberately slurred over and swept under the carpet of oblivion.

The Archaeological Humbug

Then we have the professional archaeologists who seem to assume that their verdict in all historical matters must be decisive. Because according to their way of thinking the earth must reveal in neat layers, like the slices of a loaf of bread, the record of every civilization one after the other. We wonder whether they expect mother earth to retain in her apron folds the impress of all past happenings day after day, year after year, decade by decade, generation by generation or century by century ?

And yet with so many professional archaeologists around the world how is it that they allowed all these centuries huge mansions such as the Pyramids or the Taj Mahal to be tom tommed as having been raised over the corpses of the dead royalty ?

Huge mansions have been allowed by these so called archaeologists to pass muster as Humayun's tomb, Safdarjang tomb, Tamerlain's mausoleum etc. What archaeological examination did they carry out to proclaim that these stupendous edifices were raised to honour some dead potentates ?

Did these so-called archaeologists take care to check up where those big guns lived when alive ? If a Pharoah or a Sultan or a Badshah had no place to live in while alive how does his corpse get a mansion ? And if the successors who are supposed to have built those stupendous mausoleums had no mansions of their own where from did they collect the resources to raise stupendous edifices for the dead ?

Archaeologists have also been assuming that there must have been an ice-age, a pleistocene age, stone age, iron age, copper age etc. All these suppositions are as fanciful as those of evolutionists who baselessly assume that all life must have evolved from the protoplasm to human beings with one organism changing into another.

Archaeologists can be on somewhat surer ground only if and when they apply some modern scientific tests such as carbon—14, thermoluminescence and dondochronology. Even there the margin of error reveals a big gap but those tests at least give one the upper and lower time limit to date an happening. But most archaeologists have been pontificating on different matters merely on the basis of their preferences and prejudices.

Those who have dealt with European archaeology must be charged with suppressing and misinterpreting and even destroying a lot of evidence of pre-Christian Vedic deities of

Europe, Africa, Arab lands etc. because of their obsession about Christianity.

Archaeology has no doubt its uses if it is honestly and scientifically applied. But the preponderant importance claimed for archaeology in pronouncing judgment on the past is absolutely unjustified. For instance a person may not have any archaeological relic of his great grand father. Will it mean that he had no great grand father ?

Therefore professional archaeologists must realize that archaeology has only a limited role in deciphering the past. In many cases archaeology does not figure at all in understanding the past. Even where it does it may make only a tiny contribution. But the preponderant, overriding and decisive role claimed for it by chauvinists can never be conceded.

Blundering Architects and Art Critics

Like archaeologists scholars of art and architecture too some times claim a decisive role in pronouncing judgment on historic edifices. They need to be told very firmly and plainly that they too have proved thoroughly incompetent.

All those scholars of history of architecture and town-planning have blundered in describing big historic buildings as Muslim mosques and mausoleums and ascribing townships such as Bokhara, Samarcand and Damascus to Muslim authorship. They never cared to inquire whether Islam has any architectural and town-planning texts, or measurements ? Putting implicit faith in Alexander Cunningham they mistook Hindu buildings to be Muslim and consequently described Hindu contours designs and patterns as Islamic. They also never bothered to reflect that Islam is not even 1400 years old and all its history is a sickening tale of unending rape, plunder and massacre. All the vaunted erudition of Arabs and Persians was entirely pre-Muslim.

Let us therefore warn all scholars that they must cease to have a chauvinistic pride in the decisivity of their own special branch of learning.

As in crime-detection so in history every bit of evidence whether archaeological, architectural, circumstantial, documentary or any other kind is most welcome. They all together enable one to arrive at the right conclusion. No single branch as architecture or archaeology can claim decisive infallibility. In fact it has been shown in this volume that historians, archaeologists and scholars of history of art and architecture have all grievously blundered and misled the whole world.

For instance James Fergusson declares (P 68, Vol. II, History of Indian and Eastern Architecture), when discussing India's historic buildings "Be this as it may, for our present purpose the one fact that is certain is that none of them are now Jain temples. All are Muhammedan mosques and it will therefore be more logical as well as more convenient to group them under the former (Muslim) class of buildings. Were it not for this, the Arhai-din-ka-Jhopra at Ajmer...might be and has been described as a Jain temple......so might a great part of the mosque at the Qutub near Delhi."

Readers may note Fergussons's absurd logic. Firstly it may be noted that these British authors purposely drove a wedge by classifying all historic architecture in India as Buddhist or Jain but hardly ever Hindu. That was their devilish imperial policy at every stage to divide and incite dissensions in every way so that they may perpetuate their rule.

All such architecture must be classified as Hindu or Vedic and not as Buddhist or Jain.

Because whatever the central deity they have identical features such as lotus pedestals, perambulatory passage, octagonal shape, arrangements to bathe the idols with milk or saffron water etc. etc.

All these features are common. Even amongst Hindus the central idol may be that of Krishna or Rama, Ganesh or Shiva, Saraswati or Lakshmi etc.

Likewise even if the central idol is of Buddha or of Mahavira the mode of worship is identical,

Therefore it is our considered view that all those who echo the views of European authors on art and architecture of even the West are utterly mistaken. For instance they seem to be totally unaware that even Greek and Roman and gothic architecture are all branches of Vedic, Hindu, Indian architecture. There is nothing in this world which is not Vedic or Hindu because that was the primordial faith of all mankind.

James Fergusson's logic that since Jain (i.e. Hindu, Vedic) temples are being used as mosques they may be classified as Islamic architecture is most silly and deserves the strongest condemnation.

It is also an unwitting admission that Muslims have no architecture of their own. Wherever they went they captured other people's shrines and called them their own.

The same thing holds good for Christianity. A rampant Christianity forced people to become Christians and then converted their temples into churches.

34

WRONG HISTORY LEADS TO HORRORS

Those not given to deep thinking are likely to dismiss history as a useless subject which would hardly make any difference to an individual whichever way it is taught or is even totally eliminated.

Such people usually regard history as a list or skeleton of chronologies of battles and genealogies of kings.

That is a very shallow view of history. Every sect, individual or nation has such a list or skeleton. But that is not history. Let us take an example. If one were to go a cemetery and dig out some skeletons they will all look alike. From them one would be unable to tell whether the deceased was a trader, labourer, industrialist or professor because the individuality of his life has been lost.

Contrarily it is history which accounts for a person's total mental personality and his or her outlook on life. Thus one's outlook will depend entirely on his history i.e. on facts such as for instance, whether he is born in the USA or Zimbawbe? Whether he has been brought up as a Christian or Muslim? Whether he has been educated in the USA or Russia? etc. All this depends on one's own life history i.e. the environment in which one has spent one's life and on the history that one has consciously or unconsciously imbibed. If one has learned wrong facts one may play havoc with the world.

A most recent tragic and horrific instance is the suffering which Hitler inflicted on the Jews in particular and on the world in general because of the misleading European understanding and interpretation of the term Arya.

Like most Westerners Hitler was taught that Europeans as Aryans were a race of people who were intellectually far superior to others such as the Jews.

That is a totally mistaken view since the terms Arya and Dravid alias Druid have no racial connotation. All those living according to Vedic tenets were Aryans. Therefore until the Mahabharata war the whole civilized world was an Aryan community which lived according to Vedic norms whether they were Africans, Asians or Europeans.

The Jews too were Aryans. In fact their leader Lord Krishna, is (through his Bhagwad Geeta) a leading exponent of Aryan culture. So the Jews were as good or even better Aryans than Hitler. Because while Hitler was a Christian by birth. Jews still stuck to their ancient Krishna faith.

Similarly in India the misinterpretation of the term Arya was misused by the British rulers to create a north-south rift.

There were many flaws in the British teaching and yet the habit of shallow thinking and taking things lying down precluded all dissent.

When Aryans are mentioned outside India in the international context they are distinguished mainly from Negroes and Mongolians.

Hitler added a new dimension to the fancied controversy and looked down upon the Jews too as arch enemies of the exclusive European brand of Aryans as conceived by him.

The whole European group of scholars harbouring quaint notions about the term Arya would be thoroughly confused if pressed hard to pin-point where exactly 'coloured' people such as Indians fit in as Aryans.

Another sub question pertaining to the same issue would be that if all Indians are Aryans how can the Dravids of South India be left out ? Dravids too are Aryans.

And if Dravids are non-Aryans why are they left out of the reckoning when the question of Aryans and non-Aryans is discussed in an international context ? As pointed out earlier, then only Negroes, Mongolians and now Jews (because of Hitler's individual aversion) are classified as non-Aryans. There Dravids of South India are not even remembered as non-Aryan.

But within India itself British and other Western scholars set up the Dravidians as rivals of Aryans and conjured up such a dire enmity between the two that the Indus Valley excavation was advertised as revealing evidence of Aryans driving away Dravidians from their north Indian homeland.

The result of that enmical tutoring by the wily British was so disastrous that out of the four Dravidian States only in Tamilnadu a political party known as the DMK could sway majority votes in its favour and capture power by haranguing hordes of illiterate and semi-literate masses that as Dravids it was their duty to keep the Aryan wolf away. They were told that Aryanism was represented by Brahmins and all those who had any sympathy for Hindi, the majority North Indian language. That empty slogan holding up Aryanism as a whipping boy was enough to ensure the party leaders a comfortable majority to lord it over as state administrators.

The emptiness of that slogan may be guaged on the political plane from the fact that though Andhra Pradesh, Karnataka and Kerala too are technically Dravidian States no political party in those states would ever dream of using anti-Aryanism as a vote-gathering device. Because that won't work.

That reveals how the anti-Aryan slogan has somehow caught on only among the non-Brahmin section of Tamilians.

On the theological or doctrinaire religious plane Tamilians are the most orthodox Aryans. That is to say of all people in India Tamilians are the foremost in the ritualistic observance of Vedic ceremonies and worship of Vedic (Aryan) deities in

the most orthodox manner. That is just as it should be because it leads to national cohesion and a reverent attitude towards one's worldly duties. But that practice is in sharp contrast with the slogan of their political leaders.

It therefore needs to be clarified to everybody that Aryanism alias Vedic culture is not a sectarian creed or religion It is a code of conduct which ensures justice, peace and happi- ness for all. Because Aryanism does not demand allegiance to any prophet, scripture or theology. It looks upon with complete equanimity on everybody from a staunch theist to a stark atheist. It only demands good dutiful conduct and selfless service to humanity and trains people to limit their wants and lead a well regulated contented, peaceful, moral life.

Anybody subscribing to that ideal and willing to lead a duti-bound life as a son, daughter, parent, spouse, neighbour, or citizen, officer, labourer, industrialist, teacher or craftsman is an Arya no matter what his race, nationality religion creed or status. In fact an Arya belongs to no particular sect or religion. He regards himself to be a part of the entire world of living beings. Hinduism is only a modern synonym of Aryanism which is nothing but humanism.

British scholars who engineered the logic of the Aryan enemy of the Dravids seemed to deliberately ignore or be ignorant of the similar Dravid community in Europe. Just as the Druids of Europe are in no way different from or are not enmical to the rest of Europeans. Dravids of India too are in no way different from other Indians.

In both cases the Druids alias Dravids formed the orthodox sections who ensured the observance of Vedic alias Aryan rituals and practices. Druids and Dravids is only a regional variation in pronunciation.

What is generally known as Aryan in international parlance is also commonly referred to in India as Sanatan Dharma i.e. an eternal mode and code based on the most fundamental and

essential requirements of life such as adherence to truth, simpli- city, justice, honesty, purity and dutifulness.

Western scholars wrongly dubbed that culture as Brahmi- nism. Brahmins were not a graft. Those in the Vedic social hierarchy who reached the higher rungs of ideal conduct were acknowledged as Brahmins. They evolved to that status inside the Vedic system itself, just as students distinguishing themselves at college are appointed lecturers, professors and Vice Chance- llors. Because of current control of the educational system by professors we don't brand that system as professorial. Similarly only because Brahmins were in the top rungs one cannot stig- matise the Sanatan Dharma alias Vedic system as Brahminism. Western scholars have generated a lot of misunderstanding around the world by dubbing Sanatan Dharma alias Vedic culture as Brahminism. That term must be severely ruled out.

In terming that system as Brahminism a false notion is created of a vertical division in which Brahminism rode over Kshatriyas, the latter sat over Vaisyas and the Vaisyas being perched over the Sudras. That creates the false vision of the Shudras being crushed by the upper three.

Instead it must be understood that Vedic culture envisages them as the four equally spaced and equally sized wheels of the Vedic social chariot. In Vedic thinking they are all thus of equal importance and status.

This may be clear if we take a closer look at the Kshatriyas and Brahmins. The Kshatriyas lived in palaces, had big reti- nues, they controlled the state treasury and maintained a large army. Compared to them the Brahmin was a hermit and a pauper with neither pelf nor pomp nor power. And yet when it came to delivering judgment one adverse comment from the Brahmin brought the King hurtling down from his high and mighty throne. Such was the spiritual might of the Brahmin who earned all the wisdom in the world and yet shunned all its wealth. Thus if the Brahmin was held in the highest reverence by all, that was because of his supreme intellectual powers

accompanied by supreme sacrifice and simplicity. When even the King thus stood in awe of the renouncing Brahmin it was but natural that Vaishyas and Sudras too should feel similar reverence. Yet in social status i.e. as constituents of Vedic society they were all equal. They were all equally needed as human beings to perform their respective duties.

Class animosity between those four was fomented by Islamic rule. Muslim invasions wrecked the four-fold smooth Vedic social system. Huge camps of Muslim marauders preying upon the peasantry forced them with terror and torture to do scavenging work. Thus while under the Vedic social system there is no mention ever of any scavenging class Muslim armies compelled poor peasants made prisoners to carry head-loads of night soil out of their camps.

Modern Communist propaganda inciting one class against another has tended to instigate the Sudra class to complain of centuries of suppression by the Brahmins. That is a baseless complaint arising from misinterpreting history as explained above.

The Sudras were no doubt relegated to a position of social and economic misery. But that was because of the intrusion of Muslims. Because those who constituted the artisan class doing manual work were reduced to a menial status of pandering to the whims of the merciless Muslim marauder.

Modern rabble leaders use various gimmicks to arouse the wrath of the Sudras against the other three classes. For instance they point to the traditional picture in which the Brahmins are supposed to symbolize the mouth of Brahma, the Kshatriyas represent Brahma's arms, the Vaishyas constitute the stomach of Brahma, and the Shudras are likened to the feet of Brahma alias social polity.

Rabble rousers take hold of that traditional caricature and harangue the Sudras "See! what can be more graphic than your being singled out for as lowly status as the feet of Brahma alias the feet of the Vedic social system?

That is at best an ignorant and at worst a mischievous misinterpretation. The Brahmins represent the head or face because they did intellectual work. There too even a sudra could not only rise to but was enjoined to strive to rise to the Brahmins status. The Kshatriyas were likened to the arms of Brahma because they were warriors and administrators. The Vaishyas symbolized the stomach because their duty was to keep society well fed and well nourished. The sudras represented the legs and the feet because they formed the mainstay of the social system. They also formed the Vehicle or the mobile under carriage of the social body.

In fact in rebutting that mischievous misinterpretation I would point out how the feet are cleaner and more important.

In Vedic parlance a revered person is often invited by his admirers to honour their home with the dust of his feet. Had the 'great' person's mouth been more important his admirers would have requested him to bless their home by spitting' in it.

It may thus be seen how mischievous elements tend to misuse and misinterpret history to promote mutual animosity. Instead true history can be used to promote better social relations.

For instance in the above symbolism it needs to be pointed out that Brahmins are not at all conceded a high status by being likened to the mouth of Brahma because the mouth gives out nothing but filthy spittle. Contrarily the Sudras are represented by the feet which don't exude any dirt because they have no aperture.

It may also be stressed that the feet are of supreme importance. For instance when a person is called to a meeting what is needed is his brain and his mouth which will express his thinking. But even so the head and mouth alone won't be able to be at the meeting unless the person's feet carry him there. Thus a well-meaning leader could explain to the sudras the preponderant position that Vedic symbolism assigns to the Sudras.

Another stick often used to beat the Vedic social system with relates to widow remarriage. Some orthodox people tend to let out an imprudent social remark about a widow's presence being inauspicious at a marriage or that a widow's face should never be seen.

That intolerance about a widow's face should be taken to mean contrarily that Vedic society should arrange soonest for the remarriage of a widowed woman. That is what is hinted at by the aversion to see a widow's face.

Vedic society expresses similar unhappiness about a person who has been converted to Islam or Christianity. But the remedy should lie in bringing the person back into the Hindu fold by persistent request and persuasion. This should be one of the goals of Hindu socio-political workers. Those turned Christian or Muslim would certainly return to Hinduism if assured of a loving reassimilation. Imagine a boy kidnapped from his house and forced to join a gang of highway robbers. After years he tends to regard fellow-robbers as his companions and begins to hate his kith and kin. If under such circumstance his blood relations are keen on bringing the boy back home their requests must be persistent and have a ring of earnestness and love assuring the renegade of solicitus treatment on return home. If showered with loving assurances apologies and requests the boy is bound to return. The same is the case with Muslims and Christians. Even in their convert status they desperately cling to their Hindu customs such as hiding a miniature Geeta in their Koran, calling a Brahmin to bless their wedding, depicting Ganesh on the marriage invitations etc. Such are the signs of their still nostalgically clutching at their symbolic links with Hindus and waiting in the wings to return to theHindu fold. Will Hindus hereafter take a lesson and publicly and persistently call Muslims and Christians back to Hinduism from every housetop ?

The psychological reluctance of a person to return to his birth status even though kidnapped was graphically illustrated

in the case of a young American teen-ager Pamela Hurst about a decade ago. She was a handsome slim heiress of an American business tycoon. A gang of young burglars and robbers kidnapped her and made her participate, pistol in hand and a masque on her face in their criminal sorties. She happened to be photographed in one such raid on a bank by hidden automatic TV cameras. Later the police arrested that gang and prosecuted its members. At that trial the teenager kidnapped girl at first adopted a hostile and defiant attitude towards her parents. But later after lot of persistence and persuasion she relented and regained her reverence for her parents. Muslims and Christians segregated from Hinduism for generations are in a similar state of nervous shock and psychological abhorrance and arrogance. To bring them around to join their parental Hindu home would need great persistently exhuberant love, repeated apologies, and profuse assurance of solicitous rehabilitation. A special Hindu corps needs to be trained for this great worldwide task.

Because it is not a question of Muslims and Christians in India alone. Muslims and Christians all over the world are descendents of Hindu parents. Their forefathers were alli members of a universai Vedic brotherhood all speaking Sanskrit. Wrenching them away to different warring camps to fight against one another as Muslim Vs. Christians or Arabs Vs. Jews has been a great social tragedy. People have been divided by language or scripture or religion. They have forgotten their common Vedic heritage expounded in our 1315 page illustrated volume titled WORLD VEDIC HERITAGE.

In fact it would also be more appropriate for enlightened Christian and Muslim leaders to acquaint themselves with the history of force and fraud employed in imposing Christianity and Islam on helpless, defenceless multitudes and rededicate centres like the Vatican in Rome, the Dome on the Rock and Al Aqsa in Jerusalem, Notre Dame in Paris and St. Paul's in London to Sanskrit learning and Vedic preaching of a common human brotherhood.

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P.N. OAK

[illegible] March 2, 1917 in Indore (Central India)

The author, P.N. Oak having made some far-reaching discoveries in history, is the founder president of the Institute for Rewriting World History. His latest finding is that in pre-Christian times Vedic culture and Sanskrit language held full sway throughout the world.

P.N. Oak was born in a Maharashtrian Brahmin family in which his father talked to him only in Sanskrit, mother only in English, relations in Marathi and town-folk in Hindi. That gave him fluency in these four languages from childhood.

After obtaining his B.A. degree from Agra University and completing M.A., LL.B. courses of the Bombay University, Oak worked for a year as tutor in English at the Fergusson College, Pune and later having joined the army was posted to Singapore at the age of 24.

There, after the British surrender, Oak was one of the organizers of the Indian National Army, a director and commentator at the Free India Radio, Saigon, and later a co-worker of Netaji Subhash Chandra Bose.

After the end of World War II, Oak hitch-hiked from Singapore to Calcutta across the border jungles of several countries.

From 1947 to 1974 his profession has been mainly journalism having worked on the editorial staffs of the Hindustan Times and the Statesman, as a class 1 officer in Ministry of Information and Broadcasting, Government of India, and as editor in the American Embassy's information service, all in New Delhi.

Around 1959, Oak developed a curious new insight into history which led him to some stunning discoveries as a result of his absorbing hobby of visiting historic sites. He then founded (June 14, 1964) the institute for Rewriting Indian History and wrote several books (listed elsewhere in this volume).

Oak's historical acumen led him to discover further that even world history has gone wrong. His discoveries have therefore, [illegible] the name and scope of the Institute for Rewriting Indian History. Having discovered that from time immemorial up to the Mahabharat War, Vedic culture and Sanskrit pervaded the whole world.

Oak is keen to find a world Vedic Heritage University to educate the world in the primordial Vedic unity of all humanity. To that end he invites correspondence from all those willing to help.

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